THE Protestant Reconciler.

PART II.

Earnestly perswading the

DISSENTING LAITY

To joyn in

FULL COMMUNION

WITH THE

Church of England;

And Answering all the *Objections* of the *Non-Conformists* against the *Lawfulness* of their *Submission* unto the *Rites* and *Constitutions* of that CHURCH.

By a Well-wisher to the Churches Peace, *and a Lamenter of Her* Sad Divisions.

Anglicanam Ego Ecclesiam exoticis, pravis, superstitiosis cultibus, erroribusque aut impiis, aut periculosis egregiè ex scripturarum cœlestium norma purgatam, tot támque illustribus Martyriis probatam, pietate in Deum, in homines Charitate, laudatissimisque bonorum operum exemplis abundantem, lætissimo doctissimorum ac sapientissimorum virorum proventu jam à Reformationis principio ad hodiernа usque tempora florentem, equidem eo quo debui loco habui hactenus, ac dum vivam, habebo; ejus nomen, honos, laudes semper apud me manebunt. Dallæus de cultibus Religiosis Latinorum, part. 2. l. 2. cap. 1. p. 97, 98.

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THE PREFACE TO THE Diſſenting Laity.

The Contents of the PREFACE.

Six Arguments from the Book called the Proteſtant Reconciler, *to perſwade the Diſſenting Laity to ſubmit to the conditions of Communion required of them by the Church of* England, viz. 1. *That they ſtand bound to do what lawfully they may in order to it, and that nothing unlawful is required of them,* §. 1. 2. *Becauſe they are to do to their Superiors as in like caſe they would be dealt with,* §. 2. 3. *From the liberty they take of changing a Ceremony of Chriſt's own inſtitution,* §. 3. 4. *Becauſe the miſchiefs which will follow on their refuſal to ſubmit, are greater than thoſe which will enſue on their Conformity,* §. 4. 5. *From the example of St.* Paul, §. 5. 6. *From the pernicious nature of Schiſm,* §. 6. *Other Arguments produced,* 1. *From that of the Apoſtle,* If any man will be contentious, we have no ſuch cuſtom, 1 *Cor.* 11. 16. §. 7. 2. *From his command to give no offence to the Church of God,* §. 8. 3. *Be-*

cauſe God is not the Author of Confuſion, but of Peace, §. 9. 4. *Becauſe he requires the believing Wife not to deſert her unbelieving Husband,* & vice versâ; *becauſe God hath called us to Peace,* §. 10. 5. *Becauſe, were all things left indifferent, the Miniſter muſt impoſe in ſome caſes,* §. 11. 6. *From the power committed to Church Governours, and the neceſſity of ſubmiſſion to it,* §. 12. 7. *From the ſad reſult of their refuſing this ſubmiſſion,* §. 13. *Two propoſitions conducing to this end,* 1. *That no prejudices or ſcruples of Diſſenters can excuſe them from the guilt of Schiſm in ſeparating from us, till they have done all that lawfully they can for the removal of them,* §. 14. 2. *That their imagination that the Magiſtrate exceeds, or elſe unduly doth exert his power in commanding any thing, will not warrant their refuſal of Obedience to it,* §. 15. *Requeſts to them who cannot fully comply with us,* viz. 1. *To comply ſo far as they declare either by words or actions, that they lawfully may do it,* §. 16. 2. *To refrain from cenſuring, reproaching, or ſpeaking evil of their Governours in Church or State,* §. 17. 3. *To abſtain carefully from all Rebellious Principles and Practices, and to confeſs ingenuouſly, and heartily renounce what hath been done by men of their perſwaſions in that kind,* §. 18.

Brethren,

MY *hearts deſire, and prayer to God* in your behalf, is this, That you may fully be united to the Communion of the *Church* of *England*; And in purſuance of this paſſionate deſire, I have compoſed the following Treatiſe, containing a full Anſwer to all

all the ſcruples obſtructing your Communion with us, which I could meet with in the writings of our *Diſſenting Brethren*. And let me, *O my Friends*, entreat you by the love of God, and your own ſouls, of the *Church* of *Chriſt*, which is his body, and of her union, peace, edification; by your concern for *Chriſtian Religion* in the general, and for the *Proteſtant Religion* in particular, which, I hope, is very great; by all the motives which *Chriſtianity* affords to love, peace, unity; by all the bleſſings it doth promiſe to the *promoters*, and all the dreadful evils it doth threaten to the *diſturbers* of them; by the ſad experience you have had already of the moſt fatal conſequences of our *Diviſions*, and by your preſent fears of a more dreadful iſſue of them: laſtly, by all that you are like to ſuffer in your ſouls and bodies, by refractory perſiſting in your Separation; let me, I ſay, beſeech you on my bended knees, by all theſe weighty motives, to lay to heart what I have offered in this Book, and in this Preface ſhall farther offer to engage you to conform, and ſeriouſly to conſider of it, and act according to the convictions it may miniſter unto you, as you will Anſwer your neglect to do ſo, at the *great and terrible day of the Lord*. Now the conſiderations I would humbly offer to you are either, 1. Such as are proper to induce you to the deſired Conformity; or, 2. Such as may tend to keep you peaceable and conſcientious, though you do not Conform; and may preſerve you from doing any thing, which may reflect on your *Religion* towards *God*, or *Loyalty* towards your *Soveraign*.

1. Then to move you to the deſired Con- §. 1.

formity, be pleaſed ſeriouſly to conſider what hath been offered in a late Book, ſtiled *The Proteſtant Reconciler*, to that end. In which Book, as the Author pleads warmly for an indulgence, or mitigation of ſome leſſer things which do obſtruct your full Communion with us, (which nothing but a due ſenſe of the great danger, and unſafe condition of your preſent ſtate, could have induced him to do, and nothing but his fervent love to ſouls, and his ſincere deſire of their Salvation can excuſe;) ſo hath he many paſſages which ſeem moſt ſtrongly to conclude for your deſired ſubmiſſion to the injunctions of *Superiors*. For,

P. 34, 35. *Firſt*, He lays down this poſition, *That you ſtand bound in Conſcience to do whatſoever lawfully you may, for the prevention, and removal of our Schiſms, and the occaſions of them, and for the healing our Diviſions.* Which is a propoſition evident in it ſelf, and there confirmed from plain *Scripture* teſtimony, and the concern we ought to have for *Chriſtian Faith*, the *Proteſtant Religion*, the welfare of the *Nation*, and for the peace, the order, the edification of the *Church*.

Secondly, He adds, That *nothing can be unlawful which is not by God forbidden*, ſin being
1 John 3. 4. *the tranſgreſſion of a Law*; and the *Apoſtle*
Rom. 4. 15. having told us, that *where there is no Law,*
P. 198. *there is no tranſgreſſion*; whence he infers, *That Diſſenters cannot ſatisfie their Conſciences in their refuſal to obey the commands of their Superiors, unleſs they can ſhew ſome plain precept which renders that unlawful to be done by them, which is commanded by Superiors.* And ſeeing God in *Scripture* hath enjoined all perſons to
Heb. 13. 17. *obey thoſe that have the rule over them; and*

ſubmit

ſubmit themſelves, and to be *ſubject to the higher powers*, as to the *ordinance of God*, and that *for Conſcience ſake*, and *the Lords ſake*: He that can ſatisfie his Conſcience in his refuſal ſo to do, muſt ſhew ſome Law of God as evidently forbidding his obedience to what Superious do enjoin, as do theſe *Scriptures* command obedience to them in all lawful things. I having therefore in this Treatiſe anſwered all your pretences for ſuch a prohibition of the *Holy Scripture* forbidding your ſubmiſſion to the Rites and Conſtitutions of the *Church* of *England* enjoined by *Superiors*, have made it manifeſt that you can never ſatisfie your Conſciences in your refuſal to ſubmit unto them; nor can you, or your *Leaders*, return a ſatisfactory Anſwer to the Queſtions propounded by that *Author* to you in theſe words: 'Do they prefer mercy before 'Sacrifice, or *comply with the forementioned in-* 'junctions of Obedience to their Superiors, who 'will not ſubmit to Rites or Circumſtances, 'or to the uſe of things no where forbidden 'in the word, to prevent Schiſm, and all 'the dreadful conſequences of it? but rather 'will give cauſe to their *Superiors* to judge them '*ſcandalous Reſiſters of Authority*, and pertina-'cious *Diſturbers* of the *Churches* Peace? Do 'not they ſcandalize, offend, and contribute 'unto the Ruine of *Chriſts little flock*, who do 'involve them in a wretched *Schiſm* on the 'account of things which they may lawfully 'ſubmit to? Do not they *ſhut up the Kingdom* '*of Heaven againſt men*, who forbid them to 'enter when they may? Do not they impoſe 'heavy burthens alſo, who ſay to their *Diſci-'ples*, *Hear not the Common Prayer*, *Receive*

Rom. 13. 1. 5. 1 Pet. 2. 13.

P. 197.

P. 58.

59.

'*not the Sacrament Kneeling, ſuffer not your Chil-*
'*dren to be ſigned with the Croſs, Communicate*
'*not with that Miniſter who wears a Surplice,*
'*or with that Church which impoſeth any Cere-*
'*monies or any Conſtitutions, but concerning the*
'*time and place of performing Publick Worſhip?*
'*If nothing doth ſo ſcandalize Chriſts followers*
'*as to find their Teachers at diſcord and divided;*
'*can they act as becometh his Diſciples, who are*
'*not willing to procure Unity and Concord, and*
'*to avoid this ſcandal by their ſubmiſſion to things*
'*indifferent in their own nature, and not forbid-*
'*en in the law of God?*

§. 2. *Thirdly*, He pleads for this ſubmiſſion from that great rule of equity which calls upon you *to do to others as you would be dealt with*; put-
p. 187. ting the Queſtion to you thus, 'Do not you 'expect obedience from your *Children*, and '*Servants* in like caſes? Should you command 'them to come at ten of the Clock into your 'Parlour to Family Devotions, requiring them 'to come dreſſed, and to kneel at their De-'votions; would you permit them to refuſe 'to come at the time, and to the place ap-'pointed, becauſe all times and places are in-'different to God? or in the garb appoint-'ed by you, becauſe God regards not habits? 'or to refuſe to kneel, becauſe they may 'pray ſtanding? Would you not rather judge 'them contemners of your lawful *authority*, 'and needleſly, and ſinfully ſcrupulous in thoſe 'matters? And muſt not you, by the ſame 'Rule, be guilty of contemning the lawful '*Authority* of your Civil and *Spiritual Fathers*, 'and of the *Maſters* of *Chriſts Family*, by your 'refuſal to ſubmit unto their Conſtitutions, 'in matters of like nature, upon the like ac-
'counts?

'counts? or can thoſe *Principles* derive from him who is *the God of order, not of confuſion*, which would ſo evidently, ſhould they obtain, fill *Families* as well as *Kingdoms* and *Churches* with confuſion, and deſtroy their order? 1 Cor. 15. 33.

Fourthly, He argues *ad hominem*, thus. 'If 'notwithſtanding the evidence produced, that '*Baptiſm by immerſion* is ſutable both to the 'inſtitution of our Lord, and his *Apoſtles*, 'and was by them ordained to repreſent our '*Burial with Chriſt*, and ſo our dying unto 'Sin, and our conformity to his reſurrection 'by newneſs of life, as the *Apoſtle* clearly 'doth explain the meaning of that Rite; I 'ſay, if notwithſtanding this, *Diſſenters* do 'agree to *ſprinkle* the baptized Infant, why 'may they not as well ſubmit to the *ſignificant* '*ceremonies* impoſed by our *Church?* for ſince 'it is as lawful to add unto Chriſts inſtitutions a ſignificant ceremony, as to diminiſh 'a ſignificant ceremony, which he, or his *A*'*poſtles* inſtituted, and uſe another in its ſtead 'which they did never inſtitute? what reaſon 'can they have to do the latter, and yet re'fuſe ſubmiſſion to the former? and why 'ſhould not the peace and union of the *Church* 'be as prevailing with them to perform the 'one, as is their mercy to the *Infants body* to 'neglect the other. §. 3. p. 289. Rom. 6. 4. Coloſſ. 2. 12. And,

Fifthly, The ſaid Author ſhews that our diviſions do highly prejudice the *Chriſtian* Faith, that they gratify the *Infidel* and *Sceptick*, and ſcandalize the *weak* and doubting *Chriſtian*; that they miniſter to the advantage of the *Papiſt*, and to the prejudice of the true *Proteſtant Religion*; that they are highly prejudicial §. 4. Chap. 1.

judicial to the *State*; that they have a pernicious influence upon our ſelves, by promoting ſtrife, enmity, carnality, and all the evils conſequent upon them, by obſtructing the love, peace, unity, order and edification of the Church, and the benefit of our Prayers, by hindring the efficacy of the means of Grace, by depriving us of all the bleſſings of love and peace, and by endangering our eternal peace. And hence he ſtrongly doth infer, 'That if *Diſſenters* do not think it bet-'ter, that all theſe evils ſhould enſue, than 'that they ſhould comply, or bear with thoſe
P. 22. 'few ceremonies, and ſcrupled expreſſions 'of our Liturgy, then muſt they in theſe mat-'ters ſubmit to the commands of their *Supe-'riours*. And p. 29. he puts this ſerious Que-'ſtion to *Diſſenters*, Whether thoſe *ceremonies*, 'and thoſe expreſſions in our *Liturgy*, which 'they at preſent ſcruple, be ſo plainly evil, 'and ſo unqueſtionably forbidden, that for 'preventing all theſe dreadful evils, they may 'not be complyed with? adding, 'That if they 'be not ſo clearly and indiſpenſably evil, that 'theſe great ends of the promoting the ſal-'vation of mens Souls, and the preventing 'of the forementioned evils, which do ine-'vitably enſue upon them, cannot hallow 'them; they cannot be excuſed from being 'acceſſary to thoſe evils which enſue upon 'their *ſeparating* from, and their dividing of 'the *Church* on theſe accounts.

Now that *Diſſenters* cannot rationally judge theſe things to be thus clearly and indiſpenſably evil, or think it better that all theſe miſchiefs ſhould enſue, than that they ſhould ſubmit unto them, he ſeems convincingly to prove

prove from theſe conſiderations:

1. That the duties of promoting Chriſtian love, peace, unity, and the edification of the Church, and the preventing of Diviſion, Schiſm, and the diſturbance of the Civil Government, are moral and eſſential duties which will admit no diſpenſation; ſo that it is the duty of all *Chriſtians* to contend earneſtly, and ſtrive together with one Soul for the promotion of theſe duties, and the prevention of the contrary evils. Chap. 6. §. 1. from p. 167. to p. 170.

2*ly*, 'That the preſerving of what is moſt 'eſſential unto the welfare of the *Church*, and 'to the intereſts of piety, is more to be re- 'garded than the omiſſion of what is only 'circumſtantial to them; and that precepts 'which concern only *Rituals*, are to give place 'to thoſe which do concern the welfare of 'mens bodies, and much more to thoſe which 'do reſpect the welfare of our Brothers Soul; 'ſo that, when both cannot together be ob- 'ſerved, we muſt neglect or violate the for- 'mer, to obſerve the latter. Agreeably to which aſſertion, *Divines* do generally lay down this, as a certain rule concerning poſitive commands, requiring things which it is not intrinſecally evil to omit, *viz. That all ſuch things ceaſe to be duties, when they are inconſiſtent with others of a greater conſequence*, there being greater reaſon and obligation, when we cannot do both, to do the latter with the omiſſion of the former. And this that Author doth confirm, p. 176. p. 46.

1. From the example of God himſelf, who ſuffered his own ceremonial inſtitutions to be neglected upon accounts of leſſer moment, *viz. circumciſion* for the convenience of his peoples p. 171.

peoples travels in the wilderneſs, the celebration of the *Paſſover* in the 14*th* day of the firſt month, when they were in a journey about their temporal concerns.

2*ly*, From the example and declarations of our *Saviour*, who taught, that in all ſuch
p. 171, 172. caſes, *God would have mercy and not ſacrifice*, approved the action of *David* and his Servants in eating the *Shew-bread*, which was by Gods preſcription to be eaten only *by Aaron and his Sons*, and who commanded the impotent man to *take up his Bed and walk* upon the Sabbath-day; whence he ſeems evidently to infer,

p. 173. 1. 'That if God was pleaſed to ſuffer his own 'inſtitutions in matters ceremonial to be neg-'lected, when that neglect was needful to 'promote ſome higher end; if to preſerve the 'life of man and beaſt he would permit men 'to do that, which otherwiſe would have been 'deemed a breach of his own inſtitution, and 'a prophanation of his day, it is not to be 'doubted, but he will permit us to do thoſe 'things, which in their natures may be incon-'venient, when it is neceſſary to ſubmit unto 'them, for the promotion of the great ends 'of love, peace, unity, and the advantage of 'poor Souls; if our reſpect unto our Bro-'thers life and health, will warrant our neglect 'of many outward duties, then ſurely our re-'ſpect unto the *Churches* peace and unity, and 'to the good of Souls, may warrant our ſub-'miſſion to thoſe things for theſe good ends, 'which God hath never plainly made it our 'duty to omit, and our *Superiours*, whom he moſt plainly doth command us to obey in lawful matters do enjoin.

p. 175. 2*ly*, That, 'if the duties mentioned, be of 'an

'an higher nature than any outward circum-
'ſtance of worſhip, it cannot be ſo much
'our duty to endeavour that Gods worſhip
'ſhould be performed, without thoſe rites or
'circumſtances, as that theſe higher duties
'ſhould be practiſed; or to contend for the
'omiſſion of them with loſs or hazard of theſe
'more weighty matters, if in theſe moral du-
'ties conſiſts the life and ſubſtance of *Religi-*
'*on*, and the eſſentials of true Piety; where-
'as the matters which our *Diſſenters* do con-
'tend for, relate not to the being of *Religion*;
'but, as they think, only unto the purer ex-
'erciſe of ſome religious duties; certain it is
'they ought not ſo to contend for the omiſſion
'of theſe external circumſtances, as to impair
'that charity and peace, that unity and edifi-
'cation, wherein the ſubſtance of Religion, and
'the welfare of the *Church* conſiſts; which ſeems
to be the very Argument St *Paul* inſiſts on, when
he ſaith, *the kingdom of God is not meat and* Rom. 14. 17,
drink, but righteouſneſs and peace; wherefore let 19.
us follow after the things which make for peace:
i. e. Let us not by doing or omitting of theſe
things, obſtruct the *Churches* peace, or hinder
the promotion of thoſe things, in which *Gods*
Kingdom more eſpecially conſiſts.

3*ly*, He asks 'Whether *Diſſenters* can with p. 176.
'good conſcience ſay that Gods glory is as
'much concerned, in the adminiſtration of
'his worſhip, rather in ſome other way, than
'in that mode which now obtaineth in the
'*Church* of *England*, as it is certainly con-
'cerned in the performance of thoſe moral
'duties, and in the honour and ſucceſs of
'*Chriſtian* Faith, the ſalvation of Souls, the
'welfare of the *State*, and of the *Proteſtant*
'*Religion*;

'*Religion*; and whether by joining with us in
'our publick Ordinances, ſuch miſchiefs
'would enſue? if not, 'tis certainly their
'duty rather to comply with the commands
p. 177. 'of their *Superiors*, though they conceive them
'burthenſome and inconvenient, than to ad-
'miniſter, by their refuſal ſo to do, occaſion
'to the greater diſhonour of their God, and
'all theſe dreadful evils both to *Church* and
'*State*, which do enſue on that refuſal.

§. 5. *Sixthly*, This Author ſtrongly ſeems to argue for this ſubmiſſion in proſecution of the ends forementioned from the example of St *Paul*,

1 Cor. 9. 19, 20. 'who *though he were free from all men, yet made*
'*himſelf ſervant to all that he might gain the more;*
p. 145. '*to the Jew, becoming as a Jew, that he might*
'*gain the Jew*, &c. For 'ſure, ſaith he, it
'well becometh our Diſſenters to imitate
'this great example of St. *Paul* by conform-
'ing their wills, as ſervants do, unto the
'will of their *Superiors*, and doing all that
'lawfully they can, to pleaſe and teſtify their
'due ſubjection to them, without reſpect to
'their liberty, to do, in order to their being
'ſerviceable to the *Church* in the promotion
'of the Goſpel, and the ſalvation of Souls,
'as the *Apoſtle* did when he ſubmitted to the
'circumciſion of *Timothy*, when he undertook
'*a legal purification* of himſelf, and offered *ſa-*
'*crifice*; againſt which actions, it is eaſie to
'produce more plauſible exceptions, than
'they can bring againſt our *Ceremonies*; eſpe-
'cially if we conſider, that the *Apoſtle* did
'comply, not only with the Law of *Moſes* for
Acts 21. 21. ἐδὲν ἐναντίον ποιῶν τοῖς ἔθεσι περιπατεῖν. Acts 28. 17. 'this end, but alſo with *the traditions impoſed*
'*by the Elders*, and ſo did yield unto the very
'thing which they are ſo afraid to do.

Seventhly,

Seventhly, This Author proves, That *Schiſm is a moſt pernicious evil*; this he makes good from *Scripture*, from the concurring ſuffrage of all the *Fathers* of the *Church*, from the miſchievous and dreadful conſequences of it; and from the oppoſition that it bears to the great duties of Charity, and Peace, of Union, and Edification. Now certainly it highly muſt concern us in reaſon and in Conſcience, where our miſtakes are like to prove of ſuch a fatal conſequence to our immortal ſouls, and to expoſe us to ſuch dreadful evils, to be very wary, before we venture upon that which is, by moſt judicious perſons in this *Age*, and was by all the *Primitive Fathers* of the *Church*, pronounced *Schiſmatical*; as were all *Altars* ſet up in oppoſition to the *Biſhop of the Dioceſe*, wherein they were; all Churches ſeparating from, and independent on his Government. This therefore cannot prudently be done by us; nor can we, when we find it done by others, ſafely join in Communion with them, without plain evidence, and full conviction of our freedom from that guilt. And ſurely he muſt have a very good opinion of himſelf, who confidently dares to ſay, *he hath plain evidence that what all Chriſtians of former Ages, and the moſt able and judicious perſons of the preſent Age, pronounce a Schiſm, is indeed the duty of all good and pious Chriſtians.* Now to confirm this motive, let me requeſt you to weigh theſe following Queſtions well. §. 6. Chap. 2. §. 1.

If Schiſm in the general be of a dreadful and pernicious nature, Whether the diſturbance of the *Churches* Peace by erecting oppoſite Communions, to the perpetuating Schiſm through all ſucceeding generations, will *Q.* 1.

will not much aggravate the guilt of it, and render it more dreadful to every peaceable and pious *Christian?* conſider therefore, I beſeech you, that this, if any, is your Schiſm.

Q. 2. Who would not think it ſafer to yield to any impoſition, how heavy or how inconvenient ſoever, provided that it were not plainly ſinful, than run the hazard of contracting ſuch a pernicious guilt? to chuſe to hazard our excluſion from the body, the Communion of *Chriſt's Church*, the priviledges of her Ordinances, rather than yield unto a Conſtitution not directly ſinful, is certainly a great imprudence. For ſeeing in matters of practice the dangerouſneſs, as well as the falſehood of an Aſſertion is very fitly and conſcientiouſly to be conſidered, eſpecially when the danger is of offending God, and ruining our ſouls: Can it be prudent to venture upon that which, if performed without good ground, will certainly expoſe us to that danger, where there appeareth no ſuch evident conviction for the doing of it, as can make amends for the danger of venturing on it?

Q. 3. Is it not reaſonable to conceive that the wiſdom of *Chriſt* ſhould lay down Rules for the government and preſervation of his body, proportionably plain unto the moment of them; and give us a full evidence, in matters abſolutely needful to be done, or leſt undone? If then you only have ſome probabilities and plauſible pretences for ſetting up, or joining with, theſe ſeparate Communions, or againſt joining in Communion with us, but have no evident conviction of the neceſſity of the one, or the unlawfulneſs of the other; may you not rationally conclude that neither of them

can

can be needful to be done in order to your everlaſting welfare? when then our actions tend ſo much unto the prejudice of our own ſouls, and to the damage of the Church of Chriſt, as doth our preſent *Schiſm*; 'tis Argument ſufficient that God never intended to oblige us to it, that he hath given us no clear conviction of that obligation.

Laſtly, Would any *Prudent Legiſlator* think it convenient for the publick, that his greateſt, and moſt important commands ſhould be neglected, as often as there might appear ſome little probable evidence for ſome leſſer duty that were inconſiſtent with them? would he not, think you, be much better pleaſed with him that, in ſuch a caſe, ſhould ſtick to the greater duty, and neglect the leſs, than with him who ſhould extreamly prejudice the publick by his adherence to his ſcruples about little matters? And if ſo, can it reflect diſhonour upon God to preſume him alſo pleaſed with that which we have reaſon to believe would pleaſe a good and prudent Governour, in regard of its good influence on the publick, for which he is eſpecially concerned? Q. 4.

To theſe convincing Arguments collected from that Author, I add theſe following conderations: §. 7.

Firſt, That St *Paul* ſeems clearly to inſinuate, that a wilful departure from ordinary practice, in ſuch caſes as theſe are, doth argue a contentious diſpoſition; for when he treats of the diſpute ariſing in the *Church* of *Corinth*, whether their Women ſhould be *veiled*, or *covered in the Church*, or not; he argues for their being veiled, from *decency*, and the deſign of Nature in giving hair unto

them *for a covering*, and thus concludes his Argument, if any man have a mind to be contentious (ſo δοκεῖ φιλόνεικος εἶναι doth import) it is ſufficient to let him know that he, contending for the appearance of Women in the Church *unveiled*, contends againſt the cuſtom of the Church; for *we* at *Jeruſalem*, and all the *other Churches of God have no ſuch cuſtom*; and if by this he will not be concluded, he is φιλόνεικος, *a lover of contention*. Why therefore may it not be ſaid to you, if you are minded to contend for *ſitting* at the *Sacrament*, for *Baptizing* without the ſign of the *Croſs*, and without *God-Fathers* and *God-Mothers*, for Praying without a ſtinted *Liturgy* in publick, and without a *Surplice*, and for ſeparating on the account of all, or any of theſe things impoſed, *we have no ſuch cuſtom, neither the Churches of God?* And if by this you will not be concluded in theſe matters, how will you ſcape the charge of being *lovers of Contention?* And ſutable to this determination of St *Paul*, was both the practice, and advice of the moſt *Holy Fathers* of the *Church*. S^t *Auſtin* truly ſaith, That *in thoſe matters concerning which the Scripture hath delivered nothing certain, the cuſtoms of the people of God, and the Statutes of our Anceſtors are to be received as a Law*. And again, *All matters of this kind may freely be obſerved; nor can a grave and prudent Chriſtian obſerve a better diſcipline, than in theſe maters to act according to that cuſtom which is obſerved by the Church to which he cometh*. And thus St. *Ambroſe* did himſelf practiſe, adviſing others *to whatſoever Church they came to obſerve its cuſtoms, if they would neither give, nor take offence.*

1 Cor. 11. 16.

Ep. 86. *ad Caſulanum presb.*

Epiſt. 118.

Ad quam fortè Eccleſiam veneris, ejus morem ſerva, ſi cuiquam non vis eſſe ſcandalo, nec quenquam tibi. Ibid.

Secondly,

Secondly, Conſider that the ſame *Apoſtle* §. 8.
commands all Chriſtians *to give no offence to* 1 Cor. 10. 32.
Jew, or Gentile, or the Church of God; that is, as one well deſcants on the place, *whatſoever, without prejudice to Chriſtian piety, you can perform, or leave undone, be careful, for the avoiding of offence to Jew, or Gentile, and much more to the Church of God, to do or to abſtain from doing.* Now do not you, my Friends, conceive your ſelves obliged to abſtain from doing of the things enjoyned, though lawful in themſelves, becauſe they miniſter unto the *ſcandal of weak Brethren?* why therefore ſhould you not much more conceive your ſelves obliged to do them on the like ſuppoſition, that you may not tranſgreſs this precept of St. *Paul*, by giving *ſcandal to the Church of God*, and to *Superiors Civil and Sacred*, as by omiſſion of them you muſt do? *The wiſdom which is from above is impartial.* Yea do not many of you ſubmit unto them, when you find it neceſſary to avoid Civil and Church cenſures, and to ſerve the intereſts of your party; and ſhall theſe low concerns prevail more with you than the *Churches* Peace, the procuring all thoſe bleſſings which would enſue upon our unity, and the prevention of thoſe miſchiefs which follow upon our diviſions? *Pudet hæc opprobria vobis*, &c.

Thirdly, Conſider that the *Apoſtle*, to quell §. 9.
the Schiſms, and Diſorders committed in the *Church* of *Corinth*, informs them, That *God is not the God of confuſion, but of Peace, as in all Churches of the Saints*, 1 Cor. 14. 33. Now it is fully proved here, and by others who have laboured to convince you of the miſchief of your Separation; 1. That upon the ſame prin-

ciples by which you do excuſe your Separation from us, and your erecting oppoſite Communions, you conſequentially do excuſe many of the *Antient Schiſmaticks* condemned by the *Church*, you give to others an *Apology*, not Anſwerable by you, to ſeparate from your ſelves: And laſtly, you condemn the practice of the firſt, and *pureſt Ages* of the *Church*, and muſt have ſeparated from Communion with her in what Age, following the *Apoſtles*, ſoever you had lived, and ſo have made diſturbance throughout all *Churches* of the world; and therefore you may reſt aſſured, you do not act agreeably to the good pleaſure of that God, *who is the God not of diſturbance, but of Peace.* And we may ſpeak unto you in the language of *Theophylact*, αἰσχύνθητε ὑμεῖς παρὰ πάσας τὰς ἐκκλησίας πολιτευόμενοι, *be you aſhamed to contradict the cuſtoms of all Churches.*

ἀκαταστασίας.

In locum.

§. 10 *Fourthly*, Conſider that the ſame *Apoſtle* forbids the *believing Brother to ſeparate from his Heathen Wife; and the believing Wife to deſert her unbelieving Husband*, for this very reaſon, That *God had called us to peace*; and yet he elſewhere ſhews how inconvenient it was to be thus *yoked to unbelievers.* If then our being called to Peace will warrant, and even ſanctifie our yielding to ſo great an inconvenience, and render it our duty to make no ſeparation in our *Families* on thoſe accounts; will it not hallow our ſubmiſſion to ſome things inconvenient in the *Church*, and render it our duty to make no ſeparation from it on the account of ſuch things?

1 Cor. 7. 12, 15.

2 Cor. 6. 14.

§. 11. *Fifthly*, Conſider that if all things indifferent be left ſo by your *Governours*, the *Miniſter* who officiates muſt, and therefore may impoſe

impoſe upon you in many things relating to Gods Publick Worſhip; for, as I have already ſhewed, he muſt chuſe ſome place, and time in which he will officiate; he muſt do it in ſome habit; he muſt chuſe ſome Chapters to read, ſome Pſalms to ſing, ſome kind of Bread and Wine to Conſecrate, with many other things of a like nature, and if they may do this, why not the Magiſtrate? If your *Miniſters* may, as *Governours*, impoſe theſe things upon you, why not the *Biſhops*, as their *Governours*, upon them? why not the *Magiſtrate*, as the *Supreme Eccleſiaſtick Governour*, upon both? The ſeal of Government is finally reſolved on them who have the power of impoſing; ſo that to deny the Miniſters this power over the people, or the *Biſhops* over the *Miniſters*, is to make neither the one nor the other properly *Governours*.

Sixthly, That God who hath eſtabliſhed §. 12.
the Office *Miniſterial*, and *Magiſtratical*, muſt have conſigned that power to them which is ſufficient to acquire all the ends for which it was deſigned; theſe ends are, among others, the Peace, the Union, the Order, the Edification of the body or ſociety of *Chriſtians* ſubject to them. God therefore muſt have given to theſe Officers ſufficient power for the acquiring of theſe ends, as far as they are needful for the *Church* of God, but without a power of ſilencing diſputes when they ariſe, and do diſturb the *Church*, and making Rules for Uniformity, and Order, when differences do ariſe, and diviſions multiply, and confuſion is introduced by variety of practice in indifferent matters, it is apparent they cannot obtain theſe ends in *Church* or *State*, and

therefore 'tis not to be doubted but God hath given them a power of making and impoſing of ſuch *Rules* in the forementioned caſes to thoſe ends.

Seventhly, Conſider that ſince it is for ever neceſſary that things ſhould be done decently and in order, and to edification; and what is decent, orderly, and tending to edification, will be ever ſubject to variety, and to a relative uncertainty, ſeeing that may be ſo in ſome place, age, and circumſtances, which may in others ceaſe to be ſo; 'tis neceſſary that there ſhould be perpetual judges of theſe things, and they can be no other but the *Rulers* of the *Church*, they therefore muſt have power to judge, and to determine in theſe caſes.

Eighthly, Conſider that it cannot reaſonably be imagined, that the God of Love and Peace, who queſtionleſs delights to ſee men converſe peaceably together, and *with one heart and mouth to glorifie him*; and who ſo ſtrictly doth command us to *keep the unity of the Spirit in the bond of Peace*; to *purſue the things which make for Peace*, and do *as much as in us lyes* in order to it; ſhould diſapprove of what is ſo expedient, and viſibly conducing to this end, if not expreſly, or by plain and immediate conſequence forbidden by him, or ſhould approve of Separation and diviſion upon trivial accounts. Now how can we be ſaid to do as much as in us lies in order to that end, if we will not comply, in order to the *Churches* Peace, with conſtitutions of *Superiors*, which are not evidently repugnant to his Law, or to the dictates of our natural reaſon?

Eph. 4. 3. Rom. 14. 19. 12. 18.

§. 13. *Ninthly*, Conſider what is like to be the natural

natural reſult of your refuſal of Communion with us, even no leſs than *Excommunication*; which though perhaps the fault committed may not in it ſelf deſerve, yet can I ſee no reaſon, 1. Why you ſhould not dread the Sentence, ſeeing *Paſtoris ſententia etiam injuſta timenda eſt*, even the injuſt Sentence of *Superiors* may be dreaded when it doth actually deprive us of *Church Priviledges*; and therefore we ſtand bound to do what lawfully we can, even all that is not evidently ſinful, to avoid it. 2. Nor can I ſee even why the Sentence may not be valid before God, though not by reaſon of the moment of the things themſelves; yet for that diſobedience to lawful *Governours*, and violation of the Peace which is contained in our refuſal to ſubmit unto them.

I confeſs there is an opinion much received in the world, that makes the *cenſures* of the *Church* only *declarative*, which will excuſe you from theſe fears; for if the confirmation of theſe cenſures by God, be wholly reſolved into the merit of the cauſe for which they were inflicted, they can never be feared, nor conſequently prove coercive to their ſubjects, who are not convinced of the badneſs of their own cauſe, which in the event will never make them properly coercive at all: Beſides, thoſe cenſures which are ſuppoſed only *declarative*, not *operative*, are not properly the acts of *authorized*, but *skilful* perſons, for it is *skill*, not *authority*, that is a prudent preſumption that any thing is ſuch as it is declared; and therefore the opinions of learned, though but private perſons, would in this way of proceeding be more formidable than the peremptory

remptory ſentences of *Eccleſiaſtical Governours*, conſidered only under that relation. And laſtly, were the cenſures of the Church only declarative, offenders would be as much *bound in Heaven*, when not *bound on Earth*, as when they were ſo, ſince all Gods threats againſt them will be verified, though they be never cenſured by the Church; and ſo Chriſts promiſe, *whatſoever you ſhall bind*, &c. will be wholly inſignificant.

§. 14. *Tenthly*, Conſider, I beſeech you, that no prejudices you have contracted, no ſcruples which do hinder your Communion with the *Church* of *England*, can excuſe you from the guilt of Schiſm in ſeparating from her, until you have done all that lawfully you may, and honeſtly you can, for the removal of thoſe *prejudices*, and for the ſatisfaction of thoſe *ſcruples*, it being all mens duty, as much as in them lies, to promote the *Churches* peace, and to prevent her Schiſms; and therefore to do all that lawfully and honeſtly they can, in the purſuit of thoſe good ends. Now, 1. you may impartially examine the grounds on which you do forſake Communion with us in all, or any of our publick Ordinances; you may diligently peruſe and read thoſe learned Tracts, which have been written to prove the lawfulneſs of your Communion with her in thoſe Ordinances; you may confer with the moſt able and judicious of her lawful *Miniſters*, and propound all your ſcruples to them in order to your ſatisfaction. And whoſoever ſeparates from Communion with us, without a conſcientious performance of theſe things, muſt certainly contract the guilt of Schiſm, or criminal ſeparation from us, becauſe he

ſeparates

ſeparates before he hath done all that lawfully he may for the prevention of his ſeparation. And ſurely, *my Dear Friends*, it highly doth concern you, firſt to perform theſe duties, before you do proceed unto a fixed ſeparation from our *Church*; for ſeeing what is performed in our *Aſſemblies*, is the injunction of thoſe higher powers, to whom God doth require us to be ſubject in all lawful matters, and that for Conſcience ſake, *Rom.* 13. 1, 5. and of thoſe ſpiritual Governours to whom the Goſpel doth command obedience and ſubmiſſion, as far as lawfully we may, *Heb.* 13. 7, 17. unleſs we firſt examine thoſe injunctions of our *Superiors Civil* and *Sacred*, not daring to refuſe obedience to them, before we find that they are contrary to the Law of God; we may oppoſe the will of God, whilſt we ſeem zealous for it, and tranſgreſs the command of God, by tranſgreſſing the commands of our *Superiours*. And yet how few are thoſe *Diſſenters*, who firſt confer with any able Paſtors of the *Church* of *England*, read any of their learned Tracts, or do impartially weigh the grounds on which they do proceed to ſeparation, it grieves me to conſider. God grant this be not laid unto their charge another day.

Again, to take off all your ſcruples, which proceed upon your doubtings or ſuſpicions, that the *Magiſtrates Civil* or *Sacred* do exceed their bounds in the impoſing of theſe things, or do impoſe things doubtful; §. 15.

Conſider, I entreat you, 1. that this will never warrant your refuſal to obey *Superiors*, that you conceive the *Magiſtrate* exceeds, or elſe unduly doth exert his power in commanding

manding any thing, provided you may lawfully obey it. Becauſe 'tis not your buſineſs or duty to enquire into the reaſon of the commands of your *Superiors*, to cenſure or paſs judgment of the expedience of them, or the inexpedience, but only to enquire whether you may lawfully obey what is commanded. For as the *Magiſtrate* ſhould lay upon the ſubject no *unneceſſary burthen*; ſo neither ought the *Maſter* or the *Parent*, to lay ſuch burthens on his *Child* and *Servant*; and yet none will excuſe a *Child* from his obedience to his *Father*, a *Servant* from obedience to his *Maſter* upon this account, that they conceived the injunctions of their *Maſter* or their *Parents* inexpedient or unprofitable, provided they only did require that which might be lawfully performed: much leſs can Subjects be excuſed from their obedience to their *Spiritual* and *Civil Parents* upon theſe accounts. To ſuch injunctions we are obliged to ſubmit, though not on the account of any immediate power they have received from God to make them, the power they derive from him, being *for edification only*; yet on the ſame account that *Chriſt* paid tribute, *leſt we ſhould offend them*, and by our diſobedience in lawful matters, ſhould miniſter *Scandal* both to them and others, and cauſe them to ſuſpect that our Religion did countennnce diſobedience to *Governours* in theſe things, and tend to render us unquiet and unpeaceable; ſo that although the thing enjoined may be a yoke, and an unneceſſary burthen, and ſo unwarrantably be laid upon us; yet our ſubmiſſion to it out of humility, and love to peace, and our reſpect to *Gods Vicegerents*, may be acceptable

ble to God, and be rewarded by him: And if St. *Paul* himſelf, though free, did voluntarily ſubmit unto ſuch things for the promotion of the Goſpel, and the good of others; why may not we for the promotion of like Chriſtian ends ſubmit unto them?

Laſtly, If nothing I have offered can prevail with you to embrace Communion with us, let me intreat you to do all you can to teſtify that you abſtain from our Communion, not out of humour, peeviſhneſs, or from a turbulent diſpoſition, and much leſs from a *factious*, and *rebellious ſpirit*, but purely out of *Conſcience towards God*. Do all that lawfully you can to ſhew that you are of a peaceable temper, deſirous of Communion with us, ſo far as Conſcience will permit you; that you do truly reverence your *Governours*, and are deſirous to yield obedience to them in all lawful things, and nothing which may give them juſt occaſion to ſuſpect that you do only *Hypocritically* pretend Conſcience for your diſobedience, or that you ſtill retain among you any *Factious* or *Seditious Principles*.

1. Therefore let me intreat you to comply with the eſtabliſhed worſhip of the *Church* of *England*, as far as you declare, either by words or actions, that it is lawful ſo to do: for this you can do if you will, and therefore if you do not do it, you demonſtrate, againſt all pretences to the contrary, that you are not willing to comply with your *Superiors* as far as lawfully you may. As many of you therefore as do think it lawful to Communicate with us in Prayer, and hearing of the word, and in Receiving of the *Sacrament* upon occaſion, §. 16.

ſion, ſtand bound in Conſcience ſo to do, as oft as by the *Magiſtrate* you are required ſo to do, and it can only be pretence of Conſcience which doth induce you to forbear ſuch Communion with us at theſe times; for ſeeing negative precepts do bind always, and at all times, ſo that no man at any time may do what is forbidden by God. It follows that there can be no prohibition againſt doing that at other times, which we can ſometimes do, and which cannot be more or leſs lawful or unlawful for being done at one time than another, as clearly ſeems to be the caſe with reference to your occaſional Communion. It therefore is to be ſuſpected that men only pretend Conſcience againſt that Communion with us at all times, which they at ſometimes can maintain. And yet I wiſh there were no inſtances of men of your perſwaſions, who when they are preſented, or when they find it neceſſary to qualifie them for an Office, or to give a vote in which they may do ſervice to their party; will attend upon the publick worſhip uſed in our *Churches*; and will receive the *Sacrament* according to the order of the *Church* of *England*, who before never did, and afterwards neglect to do ſo. Now whilſt men do thus vary in their practice according as their intereſt, and as their circumſtances vary, they tempt men ſhrewdly to ſuſpect that they act rather out of intereſt than Conſcience in theſe matters; and that they, notwithſtanding all their pretence to Conſcience, have either none at all, or a bad Conſcience; for if they thought Communion with us in thoſe Ordinances unlawful, by doing it in the forementioned circumſtances, they

they only muſt be *doing evil that good may come*, and making Conſcience, and Religion, ſtoop to intereſt; which is the proper character of *Hypocrites*: but if they did conceive it lawful, their Separation and refuſal of it cannot be excuſed from Schiſm, or from tranſgreſſion of the injunctions of St. *Paul*, *If it be poſſible, as much as in you lies live peaceably with all men; follow after the things which make for peace; give no offence unto the Church of God; obey Superiors, and ſubmit your ſelves.* Ah my *Dear Brethren*! by doing of theſe things you have given greater ſcandal unto others, than your ſubmiſſion to the Conſtitutions of the *Church* of *England* could have done; and therefore if you do indeed abſtain from our Communion for fear of giving *ſcandal to weak Brethren*, do you more carefully abſtain from matters of this nature which carry with them ſuch a plain ſemblance of *Hypocriſie* that no pretence can hide, no Charity excuſe it.

Under this head I cannot paſs by your violence in *Petitioning His Sacred Majeſty* againſt His *Royal Proclamation* to the contrary; for be it granted that the Law did authorize, or give permiſſion to you to *Petition*, ſure I am it laid upon you no neceſſity to do ſo; and ſo this might have been forborn in compliance with the pleaſure of his *Majeſty*: And if you do Reply, That then you may by Proclamations be abridged of that liberty the Law affords you. Conſider, I beſeech you, what it is that you expect, and call for from *Superiors*, *viz.* That for your ſakes, and out of pity to your weakneſs, they would abate the exerciſe of their own power; and with what equity and juſtice can you expect they ſhould

should do this, if you, at their request, will abate nothing of that liberty and power which the Law allows you?

§. 17. 2. If you cannot conform, let me intreat you Religiously to abstain from censuring, reproaching, or speaking evil of your Governours in *Church* or *State*. For this undoubtedly you may do, and it doth very much concern you so to do. For they who, being *Christians*, do reproach, and do speak evil of their *Civil Governours*, do that which the *Wiseman* would not permit the *Jew* to think of; Eccles. 10. 20. for his command runs thus, *Curse not the King in thy heart*; or, 'Entertain not any light vain Assemb. Annot. 'contemptuous or dishonourable thoughts of 'him; wish thou no evil to his Person, 'Crown, or Dignity in thy most secret re-'tirements. They do what all good men should tremble to commit; for of such men St. *Peter* gives this Character, *Presumptuous* 2 Pet. 2. 10. *are they, self-willed,* δόξας οὐ τρέμουσι βλασφημοῦντες, *they do not tremble when they speak evil of Dignities.* Such persons dare to offer that to *Gods Vicegerents*, to those who bear his Name, or *Character* on Earth, which *Michael the Archangel* durst not offer to the vilest, Jude 8, 9. and the worst of Creatures; for he, *contending with the Devil, durst not bring against him a railing accusation*; and yet it well deserves to be observed, that if this sin was capable of pardon, or excuse in any case or circumstances, it must have been so in the reproaching of the then present *Governours*, they being, by consent of all *Historians*, *the greatest monsters of mankind*, and the most bloody *Persecutors* of the *Christian* Faith.

Moreover, they who offend in the like kind against

againſt their *Eccleſiaſtical Superiors*, do that which bleſſed *Paul*, when he had ignorantly done to a corrupt *High-Prieſt*, acknowledged as a crime condemned in the Law of God. *I wiſt not* (ſaith he) *that he was the High-Prieſt*; Acts 23. 5. *for it is written, thou ſhalt not ſpeak evil of the ruler of thy people*: they do that which the Conſcience of a Jew could not let paſs without juſt indignation and reproof; for when St. *Paul* had ſaid, *God ſhall ſmite thee thou whited wall*; v. 3, 4. they preſently cry out, *Revileſt thou Gods High-Prieſt*. There lies indeed no obligation on us to call evil good, or flatter our *Superiors* in their ſins, or judge well of them againſt the cleareſt evidence of Senſe or Reaſon; but then we are obliged not to cheriſh evil thoughts, or harbour groundleſs jealouſies of our *Superiors*; much leſs muſt we expreſs our inward apprehenſions of them by opprobrious language, or diſreſpectful carriage towards them. And yet 'tis but too evident that both the Writings and Diſcourſes of *Diſſenters* are too often ſtuft with theſe malevolent reflections, in which they take the liberty of ſpeaking evil of the *Rulers* of the people, and of *blaſpheming Dignities*, and repreſenting the Reverend Biſhops as *Popiſh*, *Antichriſtian* and *Ithacian Prelates*.

Laſtly, Let me conjure you by that affection which you bear unto the Name and Doctrine of our common *Lord* and *Saviour*, and to the credit of the *Proteſtant Religion*, to abſtain carefully from all *Seditious* and *Rebellious Principles* and *Practices*, and to do all you can to clear your ſelves from all ſuſpicion of maintaining, or approving of them. For to deal plainly with you, this is one great §. 18.

fault

fault among you, that you have many of you vented, and more of you have practiſed ſutably to thoſe Opinions which are *Seditious* and *Rebellious*; and theſe Opinions have been aſſerted and been made publick, not only in the times of the late Civil Wars, but alſo ſince the happy Reſtoration of His *Sacred Majeſty*, *whom God preſerve*. For this great ſcandal you have hereby miniſtred both to *Religion* in the general, and to the *Proteſtant Religion* in particular, I verily believe you by juſt judgment of Almighty God do ſuffer, and will ſmart ſeverely. Wherefore my counſel to you is,

1. No longer to defend, to countenance, or to extenuate thoſe wicked principles, and execrable practices which followed from them; but humbly to confeſs, and take the ſhame due to your party for them, and patiently bear the indignation of the Lord, becauſe you have thus ſin'd againſt him: Be pleaſed, I pray you, in order to this end, to ponder ſeriouſly theſe words of your admired Mr. *Baxter*, who ſpeaks thus unto you: 'I 'beſeech you let us review the effects of the 'late War, is it poſſible for any ſober Chri-'ſtian in the world to take them to be *blame-'leſs*, or to be *little ſins*? What both the vi-'olating the perſon, and the life of the King, 'and the change of the fundamental Govern-'ment or conſtitution? *&c.* Was all this 'lawful, and to do all this, *as for God*, with 'dreadful appeals to him? Dare any man, 'not blinded, and hardned, juſtifie all this? 'If none of all this was Rebellion, or Trea-'ſon, or Murther, is there any ſuch crime, 'think you, poſſible to be committed? Are 'Papiſts

Defence of the principles of love, *p.* 14, 15, 16.

'Papiſts inſulting over us in our ſhame? are 'thouſands hardned by theſe, and ſuch like 'dealings, into a ſcorn of all Religion? are 'our Rulers by all this exaſperated to the ſe'verities which we feel? are we made by it 'the by-word and hiſſing of the Nations, and 'the ſhame and pity of all our friends? and 'yet is all this to be *juſtified* or *ſilenced*, and 'none of it at all to be *openly repented* of? I o'penly profeſs to you, that I believe till this 'be done, we are never like to be healed or 'reſtored? and that it is *heinous groſs impeni'tence*, that keepeth *Miniſters* and people un'der their diſtreſs; and I take it for the ſad '*prognoſtick* of our future woe, and lengthen'ed affliction, to hear ſo *little open profeſſion of* '*repentance*, even for unqueſtionable heinous 'crimes, for the ſaving of thoſe who are un'done by theſe ſcandals, and for the repara'tion of the honour of Religion, which is 'moſt notoriouſly injured. Your Commiſſi-oners at the *Savoy* give this account of their faith to his Majeſty, whom God preſerve, *viz. that in things no way againſt the Law of God, the commands of our Governours muſt be obeyed; but if they command what God forbids, we muſt patiently ſubmit to ſuffering, and every ſoul muſt be ſubject to the higher powers for conſcience ſake, and not reſiſt; theſe are our principles.* And theſe muſt be your *principles*, or you can never reaſonably expect the favour or protection of the Government. For what their Subjects do at preſent, or may hereafter think forbidden by God in theſe divided times, and contrariety of various ſects, the Higher Powers cannot know; and therefore if they cannot be ſecured of this (I mean by the ordinary way

of ſecurity given by oaths, ſubſcriptions, declarations) *that when their ſubjects think God hath forbidden, what the higher powers do command, they patiently will ſubmit to ſuffering, and not reſiſt*; they cannot be ſecured of the peace and quiet of their Kingdom. I therefore cannot but conceive you are obliged in *Conſcience*, as you deſire to avoid the truly odious name of *Rebel*, and the juſt imputation of ſeditious perſons, and to wipe off in ſome good meaſure, the horrid ſcandal which lies upon your party for your former practices. That you are bound in *juſtice*, as you deſire to repair the credit of the *Proteſtant Religion*; which hath ſo deeply ſuffered by the paſt Rebellions of men of your perſwaſions, and give ſecurity unto that Government, from which both you and yours expect ſecurity. That you are bound in *policy* and *prudence*, as you deſire to abate the juſt ſuſpicions which the Government at preſent hath, and will have of you, till you ſecure them of the contrary, and to wipe off the manifold reproaches which are caſt upon you, as you deſire to remove the Prejudices all loyal ſubjects have againſt you, from their experience of your ſeditious principles and practices. I ſay, I cannot but conceive you highly ſtand obliged on all theſe accounts, to publiſh your ſincere repentance for, and your abhorrence of, what men of your perſwaſion have already done; to make now ſolemn declarations and proteſtations of your preſent loyal principles; to ſhew your readineſs to give all ſatisfaction to the Government, which can be reaſonably deſired from you; that you do not at preſent hold, nor ever will maintain rebellious principles;

ciples; to remonſtrate, that if you cannot yet obey in all things the commands of your Superiours, you in no caſes will reſiſt the Government, but patiently will ſuffer under it; and laſtly, that you will permit no perſon to be of your communion, who will not make this declaration heartily and ſincerely. For as a Reverend Prelate of our Church doth truly ſay, *The beſt and ſafeſt way for Prince, State and People, is to protect, cheriſh and allow of that Religion, and that only which allows of no riſing up againſt, or reſiſting ſoveraign power, no not in its own defence, nor upon any other account whatſoever; which moſt Chriſtian, and moſt Orthodox profeſſion, if thoſe of the Romiſh, and thoſe of other perſwaſions that live among us, but are not of us, would make us frankly, and as ingenuouſly, and as ſincerely as we do, though it would not preſently reconcile all other differences betwixt us and them; yet it would perhaps be enough to make us live peaceably, and charitably, and ſecurely together without fear or jealouſie of one another, which would be a good ſtep towards an accommodation of all other controverſies betwixt us in time alſo.*

Biſhop of *Winton's* Sermon before the King, *Nov.* 5. 67. *p.* 38.

Now to conclude this Preface with the Prayer of our own Church: 'Bleſſed *Jeſu*, our *Sa-*'*viour* and our *Peace*, who didſt ſhed thy pre-'cious Blood upon the *Croſs*, that thou mighteſt 'aboliſh and deſtroy all enmity among men, 'and reconcile them in one body unto God, 'look down in much pity and compaſſion upon 'this diſtreſſed *Church* and *Nation*, whoſe bleed-'ing wounds, occaſioned by the lamentable 'Diviſions that are among us, cry aloud for 'thy ſpeedy help, and ſaving relief; ſtir up 'we beſeech thee every Soul of us careſully,

'as becometh ſincere Chriſtians, to root out
'of our hearts all pride and vain-glory, all
'wrath and bitterneſs, all unjuſt prejudice
'and cauſleſs jealouſie, all hatred and malice,
'and deſire of revenge, and whatſoever it is
'that may exaſperate our minds, or hinder
'us from diſcerning the things which belong
'unto our Peace, and by the power of thy Ho-
'ly Spirit of Peace, diſpoſe all our hearts to
'ſuch meekneſs of wiſdom, and lowlineſs
'of mind, ſuch calm and deliberate long ſuf-
'fering, and forbearance of one another in
'love, with ſuch due eſteem of thoſe whom
'thou haſt ſet over us to watch for our Souls,
'as may *turn the hearts of the Fathers to the*
'*Children, and the hearts of the Children to the*
'*Fathers*, that ſo we may become a ready
'People prepared to live in Peace, and the
'God of Peace may be with us. *Amen.*

Advertiſement.

THrough the neglect of the Book-ſeller and Printer, this Book hath been detained; otherwiſe, it might have come out ſix Months ſooner.

CHAP.

CHAP. I.

The

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The Design of this Treatise is to perswade our dissenting Laity that they ought to maintain Communion with the Church of *England.* 1. *Because she requires nothing in her publick Worship which is unlawful to be done.* 2*ly*, *Because they cannot condemn her Communion without condemning the practice of the Universal Church of Christ*, §. 1. 3*ly*, *Because they cannot do it without contradicting the Practice and Example of our Lord, who was a Member of the Jewish National Church*, §. 2. 2*ly*, *Observed the times of publick Prayer*, §. 3. 3*ly*, *Was a Member of the Synagogue at* Nazareth, §. 4. 4*ly*, *Observed the Customs which by the Jewish Canons were prescribed to be observed by those who entred into the Temple*, §. 5. 5*ly*, *Complyed with the Rules prescribed by the Jewish Doctors to be observed by the Readers &*

Preachers in their Synagogue, §. 6. 6*ly*, *Observed the Customs in which the Jewish Doctors varied from, or added to the observation of the Passover*, §. 7. 8*ly*, *Admitted* Judas *both to the Passover, and to the Celebration of the Sacrament, and so declared that Communion with the Professors of Religion was not to be refused for their want of inward Piety*, §. 8. 9*ly*, *Paid Tribute when it was not due, and thereby taught us to submit unto those things which were required by Superiours without sufficient grounds in Case of Scandals*, §. 9. 10*ly*, *Our Lords Commands were suitable to his Practice; For (first) he commanded the Leper to shew himself to the Priest, thô both the Priest-hood was degenerated, and many idle things required of him who was to be pronounced clean.* 2*ly*, *He commands even his own Disciples to obey the Scribes and Pharisees because they sate in* Moses *Chair*, §. 10. *Corollaries*, 1. *That corruptions allowed, taught, and practised in a Church are no sufficient grounds of separation from the Communion of that Church, provided that the Members of it be not required, as a condition of Communion with them, to do, teach, practise them, or to profess that they are not corruptions*, §. 11. 2*ly*, *That great Corruptions in the lives of*

our

our Church-Paſtors will not warrant our Separation from Communion with them, or our Refuſal to attend upon their Teaching, provided we be not enjoyned to allow of, or to comply with them in their Sins, §. 12. *3ly, That it is lawful to comply which ſuch Churches as enjoyn ſome ſignificant Ceremonies not mentioned in the Word of God, and for the ſake of Peace, Order, Unity, and the avoiding of Scandal, to ſubmit unto them, when by Authority they are enjoyned,* §. 13. *4ly, That it is not unlawful to uſe a publick Form of Prayer, and that the uſing of ſuch Forms can be no ſinful ſtinting of the Spirit,* §. 14. *5ly, That we ſtand not obliged in all Punctilios of time, and place, and geſture, to follow the Example of the firſt Inſtitution of the Holy Sacrament of the Lords Supper,* §. 15. *6ly, That the preſence of wicked men ſhould not deter us from joyning with the Church in the Participation of the Holy Sacrament,* §. 16. *7ly, That we ſtand not obliged to refuſe Communion with other Churches in their Sacraments, and other publick Offices becauſe of ſome additions to the Inſtitution,* §. 17. *7ly, That our Diſſenters have no juſt cauſe to fear, or plead for that Refuſal of Submiſſion to the Conſtitutions of our Church, and of Communion with us, that by Com-*

municating they ſhould approve of the impoſing of theſe things and ſhould partake with them in that ſuppoſed Sin, or countenance them in the impoſing things which they do look upon as Grievous Burthens, §. 18.

CHAP. I.

§. 1. MY Deſign in this Diſcourſe is, with all the Strength of Reaſon I can offer, to perſwade our *Diſſenting Laity* that lawfully they may, and therefore that they ought to hold Communion with the *Church* of *England* in all her conſtant and ſolemn parts of publick Worſhip. To prove that lawfully they may, I might Inſiſt on many Topicks: As 1. That which doth throw the Burthen of proving the unlawfulneſs of holding Communion with us in the forementioned Worſhip, upon them, and of this Nature, is the following Argument, *Viz.*

"It is lawful to hold Communion with the "*Church* in all her *conſtant* and *ſolemn* parts "of *Publick Worſhip*, which in thoſe parts of "Publick Worſhip requires nothing which is "unlawful to be done by thoſe who ſhall com-"municate with her in them; but the *Church* of "*England* in all her conſtant and ſolemn parts "of Publick Worſhip, requires nothing to be "done which is unlawful to be done by thoſe "who ſhall communicate with her in them. "*Ergo*, 'tis lawful to communicate with the

"*Church*

" *Church* of *England* in all her conſtant and " ſolemn parts of Publick Worſhip. Where by the conſtant and ſolemn parts of Publick Worſhip, I underſtand thoſe parts of Publick Worſhip which ſhe requires all *Laymen* to joyn with her in, under the penalty of being lyable to be preſented, and to be ſubject to her cenſures, if they do refuſe them, that in theſe parts of *Solemn Worſhip* nothing unlawful is required of them, I ſhall endeavour to make good by Anſwering the Objections which they make againſt them. But I might do it more briefly by calling on them to inſtance in any thing unlawful to be done, which is required in any conſtant and ſolemn part of Publick Worſhip, upon which they are by the *Conſtitutions* of the *Church* obliged to attend under the penalty of being ſubject to her Cenſures for their Neglect, or their Refuſal ſo to do.

2*ly*, I might thus argue with them: *That which the Church of Chriſt hath in all Ages, ſince the Apoſtles, required of her ſubjects, cannot be reaſonably conceived unlawful to be done, for otherwiſe we muſt condemn the univerſal Church of Chriſt through all Ages, ſince the time of the Apoſtles, but the Church of Chriſt throughout all Ages hath required of her Subjects conditions of Communion like unto thoſe required by the Church of England, And therefore theſe conditions of Communion cannot be reaſonably deemed unlawful to be done.* In Confirmation of this Argument it would be very eaſy to inſtance in multitudes of *Ceremonies* required of, and uſed by the members of the Univerſal *Church*, throughout all Ages conſequent to that of the *Apoſtles*, as lyable to the exceptions of *Diſſenters* as are any Ceremonies impoſed by the

Church of *England*, and alſo to evince that *Liturgies*, or *Forms of Prayer* were always uſed by the *Church* from the 3d. Century at leaſt, unto this preſent Age. And thence to ſhew that our *Diſſenters* do by condemning theſe things in the *Church* of *England*, in effect condemn the *Church* of *Chriſt* throughout all Ages, and all Places; for as Mr. *Baxter* well obſerves, *they who condemn our Church for reaſons common to all the Ages of the Church, muſt virtually condemn all the fore-going Ages of the Churches.* But becauſe *Laymen* are ignorant of what was practiſed by *Antiquity*, and have been taught that *Anti-chriſt began to work in the Apoſtles days*, and therefore have but little Reverence for Arguments of this Nature, I ſhall endeavour to convince them of the lawfulneſs of holding Communion with us in theſe Ordinances, by the Example of our Bleſſed *Lord* and *Saviour*, who in like caſes did yield Obedience and Submit to the Preſcriptions of the Rulers of the *Jewiſh Church*. And 2*ly*, I ſhall endeavour to return a full and a perſpicuous Anſwer to all the Arguments they urge from *Scripture*, or from Reaſon, to prove that 'tis unlawful to ſubmit unto the things required by the *Church* of *England* in order to Communion with her. Beginning firſt with thoſe Arguments which do ſuppoſe the things required by the *Church* of *England*, as the Conditions of *Lay Communion*, to be ſinful in themſelves, or things forbidden by the Word of God. And 2*ly*, Proceeding to the Conſideration of thoſe Arguments which do allow the things impoſed to be lawful in themſelves, but yet ſuppoſe it is unlawful for them to ſubmit unto them. 1. Becauſe the Impoſition of them is a Violation of their *Chriſtian Liberty*.

Def. of the principles of love. p. 55.

Liberty. 2*ly*, Becauſe by their Submiſſion to them as they imagine, they ſhall be indirectly guilty of the ſin of the *Impoſers*. 3*ly*, Becauſe they have been abuſed to *Idolatry*, and *Superſtition*, and therefore are become unlawful to be uſed. And 4*ly*, Becauſe by uſing of them they may ſcandalize the Weak, which God having forbidden, no Precept of the *Magiſtrate* can oblige them to do.

§. 2. And 1. The Practice and Example of our *Lord* is ſuch a Preſident as our *Diſſentors* cannot reaſonably except againſt, nor can they juſtify their own Refuſal to be Followers of Chriſt, or to ſubmit unto ſuch Conſtitutions made by the *Rulers* of the *Church* of *Chriſt*, as our Dear *Lord* ſubmitted to, being appointed by the *Rulers* of the *Jewiſh Church*, or to hold Communion with ſuch a *Church* as he became a Member of. Now

1. Our Bleſſed Saviour was a Member of the *Jewiſh National Church*, and of the *Synagogue* at *Nazareth*, the Confirmation of this Aſſertion I ſhall deliver in the Words of *Doctor Leightfoot* who ſpeaks thus: *What did Chriſt all the while he liv'd at Nazareth a private Man? Did he never go to the Synagogue upon Sabbath and Holy Days, and Synagogue-days? Whilſt others went to the Congregation, and to the publick Service, did he ſtay at home? did he not appear before the Lord at the appointed Seaſons in the place which he had choſen?* We are aſſured he did ſo, for his *Parents went to Jeruſalem every year at the Feaſt of the Paſſover, and when he was twelve years old they went up to Jeruſalem after the Cuſtom of the Feaſt, and the Child went with them*, 2. Luke 41, 42, 43. That he went up unto the Feaſt of *Tabernacles* we are informed, Joh. 7, 10. *Harm. part.* 3. *p.* 124.

And being circumciſed he became *a Debtor to do the whole Law*, Gal. 5, 3. being *made under the Law*, Gal. 4, 4. he was obliged to the Performance of thoſe things which were enjoyned by it. Now the great Buſineſs of theſe Feaſts was to offer *Sacrifice*, to rejoyce "in the Aſſembly of Gods People, to put up "Prayers, and Praiſes for all the Bleſſings they "did then commemorate; at theſe times *all* "*Iſrael* met together, Lam. 2, 22. they heard "the Reading of the Law, Deut. 31, 9, 10. and "they ſang Praiſes to God, *Iſai.* 30, 29. *Ye ſhall* "*have a Song as in the Night when a Holy Solem-*"*nity is kept*; If then our *Saviour* did obſerve "theſe Feaſts, if he did celebrate the Paſſover, "then certainly he did communicate with the "*Jewiſh Church*, for theſe Appearances were "Ordinances, and *Symbols* alſo of Communion.

§. 3. 2*ly*, That *Chriſt* himſelf neglected not the times of publick Prayer, that he declared it not unlawful, nor did prohibit his *Diſciples* to attend upon them, is evident from this, that he

Joh. 2, 16. ſtill owned the *Temple as his Fathers Houſe, the Houſe of Prayer*, that his *Diſciples* after his Reſurrection *continued daily in the Temple, and went up to it at the hours of Prayer*, Act. 3, 1. And they eſteemed it a very commendable

Luke 2. 37. Action of the Widow *Anna to ſerve God there continually with Prayer and Faſting*. Whence we may certainly conclude, that *Chriſt* himſelf did not refuſe, nor did adviſe his own *Diſciples* to refuſe Communion with the *Jewiſh Church* in common Prayer, but did approve Communion with them in that publick Service. Now ſince the *Jews* themſelves obſerved no time for Prayer, no number of Prayers, ſeeing no dayly Forms of Prayer were appointed by the Law

of

of *Moſes*, Therefore? ſaith Dr. *Leightfoot*, the Sanhedrin *in ſeveral Generations made Canons, and Conſtitutions to decide and determin upon all theſe particulars, as their own Reaſon, and Emergences did lead them, and give occaſion, as in one Generation they preſcribed ſuch and ſuch times for Morning and Evening Prayer, in proceſs of time they found theſe times allotted to be too ſtrait, therefore the* Sanhedrin *of another Generation did give Enlargement, as they thought good, and ſo concerning the number of Prayers to be ſaid dayly, one* Sanhedrin *appointed ſo many, but time and experience found afterwards that theſe did not anſwer ſuch and ſuch occaſions, as it ſeems was not obſerved when they were firſt appointed, therefore the* Sanhedrin *of another Generation thought good to add more and more ſtill as occaſions, unobſerved before, did emerge, and ſo the number of their dayly Prayers grew at laſt to be eighteen.* To all which Additions to the Law of *Moſes*, our *Lord* and his *Diſciples* did ſubmit, attending the publick Service of the *Temple* and the *Synagogues* where they were uſed. And *Harm. part.* 3. *p.* 217.

3*ly*, That he was particularly a Member of the *Synagogue* at *Nazareth* is proved from that Paſſage of *St. Luke*, who tells us *that he came to Nazareth where he had been brought up, and as his Cuſtom was, he went into their Synagogue, on the Sabbath-day, and ſtood up for to read*, for Illuſtration of which place obſerve §. 4. *Luke* 4, 16.

"that there were *Seven Readers* appointed in "their *Synagogues*, who, when the *Angel* of the "*Church*, or *Miniſter* of the *Congregation*, call'd "them out, did read. Now that our Saviour "was a Member of this *Congregation* may be "argued thus: You find not in the whole *Leightf. Harm. part.* 3 *p.* 125. ibid. *p.* 124.

"*Goſpel*,

"*Goſpel*, tho *Chriſt* preached in every *Synagogue* "where he came, that he read in any of them "but in this, and altho ſtrangers were permitted "ſometimes to preach in *Synagogues*, yet none "did publickly read there, but he that was a "Member of it, we find not any Inſtance to the "contrary in all the *Jewiſh Records*, ſaith the "Learned *Leightfoot*, who was a diligent Per- "uſer of them. Moreover the next Verſe tells us, "that *there was delivered to him the Book of* "*Eſaias*, as was the manner of the *Maſter* of the "*Synagogue* to do unto the Reader, which is "a farther Argument to ſhew he was a Member
Ibid. *p.* 28. "of the *Synagogue*, for had *Chriſt* gone about "to read beſide, or contrary to the common "Cuſtom of the place, it cannot reaſonably be "conceived that the *Miniſter* of the *Congrega-* "*tion* would ſo far have complyed with him, to "give him the Book that he might read irregu- "larly, or beſides the Cuſtom, and laſtly had "Chriſt intended only to rehearſe the Paſſage of "*Eſaiah* to be the Ground of his Diſcourſe, "there was no need of giving to him any Book, "but only becauſe he was the Reader of the *ſecond* "*Leſſon* that Day in the forementioned *Congre-* "*gation*. And

§. 5. 4*ly*, Seeing *Chriſt* entred into the *Temple* both
Joh. 18, 20. as a private Man, and as a *Publick Miniſter*, ſince he was *dayly teaching in the Temple*, as he himſelf informs us, it muſt hence follow that he obſerved the Cuſtoms which by the *Jewiſh Canons* were preſcribed, and in obedience to thoſe Preſcriptions, were obſerved by all who did reſort unto the *Temple*. Now as the *Rulers* of our *Church*, by vertue of that Precept of *doing all things decently and in order*, do impoſe their *Ceremonies*, as thinking they conduce to the

the more decent, and orderly performance of Gods Service, ſo did the *Rulers* of the *Jewiſh Church*, by virtue of that Precept, *Thou ſhalt reverence my Sanctuary*, make diverſe *Canons*, and *Conſtitutions* which they ſuppoſed to conduce unto the greater Reverence of God, or of that *Temple* where he dwelt, as *v. g. That no man ſhould go into the Temple with a Staff*, it being thought unfit that Inſtruments of ſtriking ſhould be brought into the place of Peace, on which account, ſaith *Doctor Leightfoot*, our Saviour drove not out the *Merchandizers*, and Money-changers with a *Staff*, but with a *Scourge of ſmall Cords*. 2. *That none ſhould come into the Temple with his Shoes on*, that being Holy Ground, and putting off the Shoes being with them, *a ſign of Reverence*, like to our putting off the Hat. 3*ly*, That none who came to worſhip there *ſhould uſe a Scrip*, *or bag purſe*, or come *with Money tyed up in a purſe*, or come into the *Temple* till they had *wiped the duſt off from their Feet*, to teach them to ſhake off all Worldly Thoughts, and all Incumbrances when they came to worſhip. 4*ly*, *That none muſt ſpit in the Temple*, nor uſe an *irreverent Geſture* there, but *go gravely to the place where they were to ſtand*, and there continue, *not ſitting*, *leaning*, *lying*, *but ſtanding only*, becauſe that was a Praying Poſture. Now had not Chriſt ſubmitted to theſe Cuſtoms we cannot rationally think he would have found ſo free an entrance into the *Temple*, as he did, and they would have been ready to retort upon him, when he cenſured their Irreverence toward this Houſe of Prayer, that he alſo, by his neglect of theſe Particulars, was guilty of as great Irreverence, had he not *put off his Shoes*, as even *Kings* were wont

Vide *Leightf. Temp. Serv. p.* 115.

Joh. 2, 15.

p. 116.

ibid.

p. 118. 119.

wont to do when they came thither for to Worſhip; they would have made this an exception againſt him, that he refuſed to do what even *Kings*, and *Prieſts*, and *Prophets* did; for that this very Ceremony was uſed in our Saviours time, we learn from that of the *Poet*, *Exercent ubi feſta mero pede Sabbatha Reges*, and from that appellation given to their Sacred Service, that they were *Nudipedalia Sacra*, or *Barefooted Solemnities*. And it deſerves to be obſerved that *Chriſt* not only did not charge the *Rulers* of the *Jewiſh Church* with Superſtition in theſe Matters, but he himſelf, in Reverence to that Place of Worſhip, would not ſuffer *that any man ſhould carry any veſſel through the Temple*. Mark 11. 16.

§. 6. 5*ly*, Seeing *Chriſt* was a Reader in their *Synagogue*, and oftentimes a *Preacher* too, it may deſerve to be conſidered that he did readily comply with the Rules preſcribed by the *Sanhedrin*, or thoſe who *ſate in Moſes Chair*, to be obſerved by thoſe who ſhould perform the foreſaid Offices, as *v. g.* the Reader by their *Canons* is bound *to ſtand, in Honour of the Law*. Accordingly the Scripture doth expreſly ſay that *as his Cuſtom was, Chriſt went into the Synagogue on the Sabbath-day, and ſtood up for to read*. It alſo was the Cuſtom of the *Teacher* to ſit down when he inſtructed others, and ſutably the Scripture ſaith that our Saviour *cloſed the Book and ſate down*, v. 20. Yea throughout all the Goſpel we never find that he taught the people ſtanding, but on the contrary that he continually uſed the *ſitting poſture*, as *v. g.* in his Sermon on the Mount, *ſeeing the multitude he went up into a Mountain, and when he was ſet, he opened his Mouth, and taught them*; when

Leightf. Harm. part. 3. *p.* 125.

Luke 4, 16.

Ibid. p. 138.

Matt. 5, 1. 2.

when he taught them out of a Ship, *he ſate and ſpake to them in Parables*, ſaith *Matthew*; *he ſate in the Sea and taught them*, ſaith St. *Mark*; *he ſate down and taught the people out of the Ship*, ſaith *Luke*; when all the People came unto him in the Temple, *he ſate down and taught them*; this was his conſtant Cuſtom in that place, as he takes care to let us know, ſaying *I ſate dayly with you teaching in the Temple*; ſo far was *Chriſt* from ſcrupling the obſervation of this Cuſtom, and Inſtitution of the *Rulers* of the *Jewiſh Church*. *Matt.* 13, 1. *Mark.* 4, 1. *Luk.* 5, 1. *Joh.* 8, 2. *Matt.* 26, 55.

§. 7.

6*ly*, Our *Lord* thrice celebrated the *Paſchal Feaſt*, with his *Diſciples*, beſides his conſtant Celebration of it with his *Parents* whilſt he continued with them; and in this Celebration of it, it may deſerve to be conſidered, 1. That our *Lord* did not obſerve the *Paſſover* in all its Circumſtances according to the *Primitive* Inſtitution of the Law of *Moſes*. For 1. Whereas the Inſtitution expreſly doth require that every man ſhould take up the *Paſchal-Lamb* on the 10*th. day*, and keep it up *till the* 14*th. day* of the ſame month, the *Jewiſh Doctors* taught that *this was not required of the future Generations after*, *nor was it done but at the Paſſover in Ægypt only*, at leaſt it was not done by the *Maſters* of Families, but by the *Prieſts* in our *Saviours* time, who *provided Lambs for the people*, *taking them up in the Market four days before*, as Dr. *Leightfoot* doth conjecture. Now albeit there is no evidence in the Text that this Command was only to be obſerved at the *Firſt Paſſover*, yet doth our *Lord* comply with the then currant Cuſtom, preparing not the *Paſchal-Lamb* until the 14*th day*, for as St. *Luke* expreſly ſaith, *when the days of unleavened Bread were come*, *Chriſt ſent* Peter *Exod.* 12, 3. 6. *Leightf. Temp. Serv. p.* 127.

and

Luk. 22, 7. 8. and John, saying, *Go and prepare us the Paſſover.* 2*ly*, Whereas the Inſtitution plainly ſaith,
Exod. 12, 11. *Thus ſhall you eat it with your Loins girded, your Shoes on your Feet, and your Staff in your Hand, and ye ſhall eat it in haſte*, the *Hebrew Doctors* teach that *this manner of eating was peculiar to the firſt Paſſover in Ægypt, nor were the Generations following bound to theſe Rites, when they were come to their Reſt in Canaan*: And they appointed, in lieu of it, *that they ſhould ſit, or rather lye down, leaning on their left Elbow, in ſign of their Reſt and Security.* They uſed this leaning poſture as Free-men do *in Memorial of their Freedom*, and R. Levi ſaid, *becauſe it is the manner of Servants to eat ſtanding, therefore now they eat ſitting, and leaning, to ſhew that they were got out of Servitude into Freedom.* And again, *In every Generation a man is bound to behave himſelf at the Paſſover as if he himſelf had been delivered out of the Bondage of Ægypt*, and *therefore at meat that night a man is bound, to eat, and to drink, and to ſit in a poſture of Freedom*; accordingly "they laid their legs under them, ſitting upon "them, and their feet lying out behind, re-"moving, and acquitting their legs and feet, "as far as poſſible, from the leaſt ſhew of ſtanding to attend, or readineſs to go upon any ones Employment which might carry the leaſt colour of Servitude, or contrariety to Freedom with it; and yet to this ſignificant Ceremony added unto the Inſtitution, and impoſed as *neceſſary*, our *Lord* and his *Diſciples* did ſubmit, For 1. ſaith *Ainſworth*, "They ſtood not girded with "Staves in their Hands, but ſat or rather lay "down, leaning one on anothers Breaſt as was "then the *Jewiſh* manner. For *he lay down with*

Ainſw. in locum.
Leightf. Temp. Serv. p. 143. 144.
ibid. p. 142.
Ainſworth.

with the Twelve, ſaith *Matthew*; *he fell down* Matt. 26, 20. ἀνέπεσεν.
upon his legs, *and the Twelve with him*, ſaith St. *Luke*; *they lay along and did eat*, ſaith *Mark*; Luk. 22. 14. ἀνακειμένων.
ſo punctually do they all relate our *Lords* com- Mark. 14, 18.
plyance with this Ceremony. Moreover 2*ly*. our *Lord* complyed with thoſe additions which they had made unto this Sacrament. And 1. *they uſed*, ſaith Ainſworth *a thick Sawce, like* Exod. 12, 8.
to Muſtard, which they called Charoſeth, *in Memory of that thick Clay they made in Ægypt for their Bricks*; and this is thought by ſome to be that in which *Chriſt* dipped the ſop he gave to *Judas*, And when our *Saviour* ſaid that *one of them who dipped with him in the diſh ſhould betray him*, he ſpake of the unleavened Bread and bitter Herbs which they dipt in the thick Sawce, called *Charoſeth*, ſaith Dr. *Leightfoot*, (2.) To- ibid. p. 150.
gether with the *Paſchal-Lamb*, they uſed to p. 146.
drink Wine; *every one both Men and Women*, ſaith their tradition, *is bound to drink that night four cups of Wine without fail*, and this they did becauſe it was a Feaſt of Joy, at which times it was uſual to drink Wine, *Numb.* 15. 5. and becauſe they were then commanded *to rejoyce before the Lord*, Deut. 16, 11, 14. Now albeit we find not in the Inſtitution any Command for drinking Wine at the *Paſſover*, yet did our *Lord* comply with this addition to the Inſtitution as is apparent from his ſaying, before the Inſtitution of the Sacrament of the *Lords Supper*, *I will no more drink of the fruit of the Vine*, &c. Luk. 22, 18.
Moreover of theſe four cups the third eſpecially was called *the Cup of Bleſſing*, becauſe the Officiator gave thanks over it, and then gave it to be drunk among them; accordingly our *Saviour* took the Cup, that is, ſaith *Leightfoot*, this Cup of Bleſſing, and having given thanks he ſaid, *Take*

it

Luk. 22, 17. *it and divide it among you*, And tho this drinking Wine, and the *Breaking* of the *unleavened Cake*, which was another Ceremony they uſed at this time, were both of them things not commanded, yet did our *Lord* tranſlate theſe things into a Goſpel Sacrament, and thereby ſhew his Approbation of them as things at leaſt in their own Natures innocent. And as it was the Cuſtom of the *Jews* to cloſe this Supper with a *Hymn*, or *Hallel*, ſo did our *Bleſſed Lord* and his *Diſciples*. In a word that he complyed with the Cuſtoms then uſual in Celebration of this Sacrament may very probably be argued from this conſideration that he did eat it with his Parents, who doubtleſs did obſerve the *Jewiſh Cuſtoms* in preparing, and partaking of it, and that he ſpoke to his *Diſciples* to prepare the *Paſſover*; for Scripture doth inform us, that even after the Reſurrection of our *Lord*, they ſtill continued zealous for the Cuſtoms, and the *Traditions* of their *Nation*, and would not vary from them without his ſpecial Order.

Leightf. Temp. ſerv. p. 150. Matt. 26. 30.

§. 2. 7*ly*, Whereas our Saviour did eat the *Paſſover* with his *Diſciples*, and one of them was a *Devil*, it ſeems to follow that he would not refuſe Communion with thoſe who did profeſs Religion, by reaſon of their want of inward Piety. It well deſerves to be obſerved that *Satan* entred into *Judas* before the Paſſover, for ſo the Scripture doth inform us, ſaying, Luc. 22, 3. *Then entred Satan into* Judas, *and he conſulted with the Chief, Prieſts, and Scribes*, and after that it follows, v. 7. *Then were the days of unleavened Bread.* Moreover St. *John* aſſures us that the Supper mentioned *John* 13*th.* in which the *Devil entred into Judas* was Πρὸ τῆς ἑορτῆς τ῀ πάσχα, *before the Paſchal Feaſt*, and when at his Departure

Joh. 13, 1.

our

our *Saviour* ſaid unto him, *what thou doeſt do quickly*; his *Diſciples* thought that he had ſaid unto him, *make preparations for the Feaſt*, which is a certain evidence that then the Feaſt was not begun, much leſs concluded. v. 29.

Moreover our Saviour did admit this *Judas* to the participation of the Holy Sacrament; this is apparent from *Luke* 22. *v.* 20, 21. for when our Lord had ſaid, taking the Sacramental Cup, *This Cup is the New Teſtament in my Blood*, immediately he adds, *Behold the hand of him that betrayeth me is with me on the Table*, ſince therefore *Judas* was the perſon by whom he was betrayed, the Hand of *Judas* muſt be with him on the Table, when he delivered that Cup of which he alſo ſaid, *Drink ye all of this.* St. *Matthew* alſo doth inform us *Matt.* 26, 20. that when the Evening was come, *Chriſt ſat down* with the *Twelve*; and when enquiry was made among theſe Twelve which of them ſhould betray him, *Judas* particularly asketh, Maſter is it I? *v.* 25. Now as theſe Twelve were eating *Jeſus* took Bread and brake it, and gave it τοῖς μαθηταῖς to theſe Twelve Diſciples, and ſaid to them, *Take, eat, this is my Body*, *v.* 26. He alſo took the Cup, and gave it to the ſame Perſons, ſaying, *Drink ye all of this*, he therefore ſaid to *Judas*, Eat, *this is my Body*, and bad him drink the Sacramental Cup.

'Tis ſaid indeed, *Joh.* 13, 30. that *Judas having received the Sop, went immediately out*, but then, as I have ſhewed, *Chriſt* did not celebrate the *Paſſover*, but another ordinary Supper before the Paſſover, v. 1. Before their preparation for the Paſſover. v. 29. which Dr. *Leightfoot* farther proves, becauſe *it was not* In locum.

lawful for any Person to depart from that Solemnity, before the whole Solemnity was ended.

§. 9. 8*ly*, Our Lord, to cut off all occasion of Offence which the perverse and unbelieving Jew or Pharisee might take against him, submitted to the payment of that Tribute which was not due from him, as he demonstrates, *Matt.* 17, 25. 26. Where 1. observe, The Tribute here demanded was not the Tribute payd to the *R. Emperours*, but the half Sickle yearly paid by the Jewish Nation to repair the *Temple*, and buy things useful for the Service of it, as the most skilful Commentators on the place conclude. 2*ly*, Observe, The *Scandal* which our Lord was here concerned to avoid, was not a *Scandal given* by himself, but one that might be taken without ground by them, who hence unduly might conclude, *that Christ and his Disciples did contemn the Temple*, and so the Efficacy of his Doctrine might through that Scandal be obstructed, he then by this Example doth instruct us to submit unto those things which our Superiours may require, or expect from us, even without sufficient ground, when our Refusal of Submission to them may be cause of Scandal, or make them think we are Contemners of *Authority*, or disobedient to those God hath enjoyned us to obey, and much more must this be our duty when our Divisions and Contests about such Matters do bring a *Scandal* on the *Christian* Faith, and we thereby, in opposition to St. *Pauls* injunction, do give Offence not only to the *Jew*, and *Gentile*, but to the *Church of God.* And this Example seems also as effectually to prove that the *Dispensors* of the Gospel should be careful not to do any thing, if it be in their power to avoid it, which may give *Scandal* unto others, or cause them to judge evil of them. 9*ly*,

vid. Leightf. in locum.

9*ly*, Our *Lords* Commands were ſuitable to his Practice, and he enjoyned to others, what he himſelf performed. For (1.) our *Saviour* enjoyned the *Leper* that was cleanſed to ſhew himſelf to the *Prieſt*, *and offer the Gift that Moſes had commanded.* Where it deſerves to be conſidered that altho the *Prieſthood* was much degenerated, both from its Inſtitution, and its Office, yet *Chriſt* did not think fit on that account to adviſe any to a Separation from them, or to renounce their *Prieſthood*, but would have all men to repair unto them for the Performance of thoſe Offices which by the Law of *Moſes* were to be performed by the *Prieſts*, and to offer by his hands their Gift. And yet it is obſervable that they to whom *Chriſt* ſent this Man, had added to the Inſtitution many *idle Cuſtoms* to be performed by the cleanſed *Leper*, as you may ſee in Dr. *Leightfoots* Notes upon *Matt.* 8, 4. Moreover in that very Chapter where our *Lord* giveth ſuch opprobrious Titles to the *Scribes* and *Phariſees*, leſt that ſhould tempt the multitude, or any of his own *Diſciples* to neglect Communion with them in hearing of the Word, & other Ordinances of like Nature, our *Saviour*, in the Preface of that Chapter, ſpeaks thus unto the multitude, and to his own *Diſciples*, *The Scribes and Phariſees ſit in Moſes Seat, all therefore whatſoever they bid you obſerve, that obſerve and do.* Where 1. obſerve who were theſe *Scribes* and *Phariſees*, they were not always of the Order of the *Prieſts* and *Levites*, for St. *Paul* tells us that he was *a Phariſee, and the Son of a Phariſee. Act.* 23. 6. And yet that he was of the *Tribe* of *Benjamin*. And *Matthew* ſpeaks of *Scribes of the People* who were, ſaith Dr. *Leightfoot*, *Elders* of the *Sanhedrin*, who

§. 10.

Matt. 8, 4. *See Harm. part.* 3. *p.* 205.

Matt. 23. 2, 3.

Philip. 3, 5. *In Matt.* 2. *v.* 4. *p.* 29.

were not of the order either of *Prieſts* or *Levites*, but were of other *Tribes*, now albeit none of theſe men did ever take upon them to be Inſtructers of the People without an Ordination to that Office, as is well noted by that Learned Man, yet may it ſeem that they could have no juſt and proper call to be Inſtructors of the People, this being the peculiar Office of the Prieſts. For *the Prieſts Lips ſhould keep Knowledge*, ſaith the Prophet *Malachi*, *and the people ſhould ſeek the Law at his Mouth, for he is the Meſſenger of the Lord of Hoſts.* And yet theſe *Scribes and Phariſees* were Publick Teachers in their *Schools*, and *Synagogues*, and by this they obtained the Name of *Rabbies* and *Teachers* of the Law. 2*ly*, Obſerve, that by the Law of *Moſes* nothing is determined touching the Office, the Authority, the manner of Admiſſion of theſe *Scribes* of the people, but their whole Function ſeemeth to depend upon the *Churches Conſtitutions* made for Edification, or the Inſtruction of the People. And thus it alſo was with thoſe *Miniſters*, and *Rulers* of their *Synagogues* who were not of the *Sacerdotal* Order, or of the Houſe of *Levi*, for of their Office or Admiſſion to it we can find nothing in the Books of *Moſes*, or in the Writings of the Prophets, and yet theſe Men received Admiſſion to teach or exerciſe their Function by Ordination, ſay Mr. *Selden*, and Dr. *Leightfoot*, and learned Men are of Opinion that *Chriſt* and his *Diſciples* ſo far approved of them as to inſtitute the Governors of his *Church* according to the Platform of the *Synagogue*. 3*ly*, Some think our Lord here ſpeaketh of the *Scribes* and *Phariſees* as being then their *Legal Magiſtrates*, or ſignifying the whole *Jewiſh Sanhedrin* and their Autho-

Harm. part. 3. *p.* 122.

Mal. 2, 7.

Leightf. Harm. part. 3. *p.* 120.

Authority; ſo Dr. *Leightfoot*, and ſo the Reverend and Learned Dr. *Hammond*, and ſo they make the import of the Precept to be this: *The Scribes and Phariſees, thoſe that are of the* Sanhedrin, *are by you to be look'd on as your lawful Rulers, that have Authority over you, ſucceeding* Moſes *and the ſeventy* Elders, *and therefore do you live in Obedience to all their lawful Commands, and in all Regular Subjection to them.* But I ſuſpect this Expoſition on theſe two accounts. 1. Becauſe our *Saviour* makes mention only of the *Scribes* and *Phariſees*, whereas the *Sadduces* were alſo Members of the *Sanhedrin*, and were then numerous and powerful in that Aſſembly, as we may find, *Act.* 4. 1. 5. 17. and ſo there is no Reaſon to conceive the *Scribes* and *Phariſees* ſhould ſignify that whole *Aſſembly*. 2*ly*, Throughout the whole *N. Teſtament*, where ever this great *Aſſembly* is ſpoken of, the *Chief Prieſts*, *Elders*, and *Rulers* are reckoned as a part thereof, as you may ſee *Matt.* 2. 4. 16. 21. 21. 23. 26. 47, 59. 27. 1, 12, 20, 41. *Mark* 11. 18. *Luke* 24, 20. *Joh.* 7. 32, 45. *Act.* 4. 5, 6, 23. 5. 17, 24. here therefore being not one word of *Chief Prieſt*, *Elders* or *Rulers* of the *Jews*, it cannot rationally be conceived that *Chriſt* here ſpeaks of the great *Sanhedrin*. In locum.

Wherefore the *Scribes* and *Phariſees* muſt ſignify the *Doctors*, or *Publick Teachers*, and Expounders of the Law of *Moſes* to the people. Accordingly we, in the following Verſes find that they are called καθηγηταὶ *Guides*, v. 10. διδάσκαλοι, *Teachers*, v. 8. ὁδηγοὶ, *Leaders*, v. 16, 24. are ſaid to have *the Key of the Kingdom of Heaven, and to ſhut it up againſt Men*, v. 13. Luke 11, 52. *to bind heavy Burthens on others* by their

Teaching, v. 4, and misinterpret the Law of *Moses*, v. 16, 22. Lastly we find them sitting in the *Temple* to resolve Questions of the Law, *Luke* 2. 46. Their sitting therefore in the *Chair of Moses* must import their Teaching and Expounding of his Law.

3*ly*, Observe the thing commanded, *viz. to observe and do all that they did command*, together with the reason of it, *viz. because they were the Authorised Teachers and Expounders of the Law of Moses, they sit in Moses Chair,* πάντα ὅσα, *therefore whatever they command observe and do.* Where the Words, *all things*, are not to be restrained to such things only as were contained clearly in the Law of *Moses*, and taught the people from the clear Letter of that Law, for this ascribes to them no more Authority then any other private *Jew* might challenge, who sate not in the Chair of *Moses*, since what they clearly proved from this Law, was to be done by all that owned the *Jewish* Faith; moreover there were many things which by the Law were not sufficiently determined, as *v. g.* the length of *a Sabbath-days journey*, *the tything of their pot herbs*, &c. and yet these things were fit to be determined that the people might be at some certainty concerning them, and therefore in such cases our Lord may rationally be supposed to command obedience to their Constitutions. And 3*ly*, from the fourth verse we may learn that even when their *heavy Burthens, and Grievous to be born*, were bound upon inferiors, they were obliged, if they were not sinful, to submit unto them, for they being in the number of the things commanded by them what could exempt inferiors from doing and observing them according to our *Lords* Command, if they

they were lawful to be done. Wherefore, in cases of like Nature, all *Christian people* ought to observe and do what is commanded and established by *Ecclesiastical Superiors*, to whom the Office of Teaching and Interpreting the Laws of *Christ* is legally committed, tho their Commands prove sometimes heavy Burthens, and Grievous to be born, provided that they be not sinful, that is, forbidden by that Law which they are Authorised to expound and teach. And thus I have produced the Practice and Injunctions of our *Lord*. Now to apply them to my purpose, hence I infer,

"*That corruptions allowed, taught, and practised in a Church, if are no sufficient grounds of* "*Separation from the Communion of that Church,* "*provided that the Members of it be not required,* "*as a Condition of Communion with them, to do,* "*teach, practise them, or to profess that they are* "*not corruptions.* Our *Saviour* and his *Disciples* acted as Members of the *Jewish Church*, albeit great, and manifold corruptions were allowed, taught, and practised by the *Ruling Members* of it; as *v. g.* they had made false, imperfect, and corrupt Glosses on the Law, had made false Rules touching the observation of the *Sabbath*, and such as were repugnant to that Precept or Declaration of the God of Heaven, *I will have Mercy and not Sacrifice*, they taught false Doctrines about Oaths, which made them who did practise according to their teaching Guilty of evil speaking, and false swearing. They transgressed, and *made the Commandments of God of none effect by their Tradition.* They laid aside the Commandments of God for their Traditions, *Mark* 7. 8. they *worship'd God in vain, teaching for Doctrines the Commandments of Men,*

Inf. 1. §. 11.

Matt. 5.

Matt. 5. 23, 16. 22.

Matt. 15. 3, 6.

Ibid. *v.* 9.

and many things of a like Nature they held. *Mark* 7. 4. They by their Merchandiſe had made Gods *Houſe of Prayer a Den of Thieves*, *Matt.* 21, 13. And laſtly among them their *Rulers*, and *Church Officers* were *Sadduces*, *Matt.* 16. 11. and upon theſe accounts, *Chriſt* cautioned his *Diſciples* againſt the Doctrine of the *Sadduces* and *Phariſees*, adviſed the people to *beware of the Scribes and Phariſees*, *Mark* 13. 35. and *to take good heed what they heard*: But then both he, and his *Diſciples* met with theſe *Scribes*, *Phariſees*, and *Sadduces* in the ſame *Temple*, joyned in the ſame Prayers, (unleſs our *Saviour* was daily in the *Temple*, but never went to publick Prayers) and in the ſame Solemnities, not ſeparating themſelves or ſetting up any more pure Communion, nor calling the multitude to ſeparate from the *Aſſemblies* of theſe Men, or to come out from among them, and to renounce Communion with them, on the account of their erroneous Doctrines, thoſe Grievous Burthens which they did impoſe, thoſe many Rites and Ceremonies which they had added to the Law of *Moſes*. But on the contrary, he carefully commands the *Leper* to repair unto them, and conſequently to ſubmit unto the Ceremonies, concerning his Purification, which they had added to the Law in that particular, and chargeth both the multitude, and his own *Diſciples* to ſubmit to all their lawful Conſtitutions, and Injunctions. Moreover Chriſt was a Member of the *Synagogue* at *Nazareth*, *Matt.* 13. 56, 58 *Luke* 4. 29. as we have ſhewed already, and yet what kind of men they were we may learn from their ſtupendious Infidelity, their Pronenes to take Offence at *Chriſt*, and their attempt to caſt him down a *Precipice*. *I ſee not what in the World*, ſaith Dr. *Leightfoot*, *Harm. part.* 3. *p.* 163. 124. *our Separatiſts, who withdraw from the publick*

Worſhip

Worſhip in our Congregations, can ſay to theſe Examples. For, was not their publick Worſhip in the Temple, and in their Synagogues, as corrupt as ours is pretended to be in our Congregations? was not the people of Nazareth as corrupt a people as moſt Congregations now are? and yet, ſaith he, *in all the Scripture we find not that either any that were Holy indeed, or any that took upon them to be Holy, no nor be that was Holineſs it ſelf, did ſeparate, or withdraw from the Service of the Congregation,* tho 'tis apparent that they had all the plauſible pretences which have prevailed on our *Diſſenting Laity* to make an Actual Separation, to move them ſo to do.

Hence it will alſo follow, *that great Corruptions in the Lives of our Church-Paſtors will not warrant our ſeparation from Communion with them, or our Refuſal to attend upon their Teaching, provided we be not enjoyned to allow of, or to comply with them in their ſins.* Our Saviour ſent the *Leper* to the *Prieſt*, to offer by his Hands the accuſtomed Sacrifices, altho the *Prieſthood* then was much degenerated both in its Office, and in the manners of thoſe who miniſtred at the Altar, we find that Chriſt himſelf was preſent at their ſolemn Feaſts, and therefore did not come empty, which the Law forbad, but brought his Sacrifice, and by ſo doing owned their *Prieſthood*, he was a Member of a *Synagogue*, and ſo he joyned in the Service of their *Synagogues* upon the *Sabbath*, and upon other Solemn Days, and yet their own *Joſephus* tells us, that the whole *Jewiſh Nation* were then a very wicked people; they were, ſaith truth it ſelf, *an Evil, Wicked, and Adulterous Generation.* The *Teachers*, and the *Rulers* of the *Church*, whom Chriſt commands the multitude, and his *Diſciples* to obey in all things lawful,

Inf. 2. §. 12.

Matt. 2. 7. 12. 34. *Matt.* 5. 19. *Matt.* 6. 23. 7, 8. *Matt.* 12. 14. *v.* 24. *Matt.* 23, 13. *v.* 14. *v.* 15. *v.* 23.

lawful, were *a Generation of Vipers*, they were ſuch whoſe Righteouſneſs could not qualifie any Perſon for the *Kingdom* of *God*. They were Hypocritical, and Vainglorious in their Prayers, Alms, and Faſtings. They conſulted how they might deſtroy the *Saviour* of the World. They were many of them guilty of Blaſphemy againſt the *Holy Ghoſt*. They ſhut up the *Kingdom of Heaven againſt Men*. They *devoured Widows Houſes* out of pretenſe of Piety. They made their *Proſelytes ten times more the Children of the Devil then themſelves*. They neglected the *more weighty Matters of the Law*. They were full of Extortion, Covetouſneſs, Exceſs. And yet from the Communion of ſuch Men our *Lord* himſelf and his *Diſciples* did not ſeparate in matters which concerned Gods Publick Worſhip, he called none to come out from them and be ſeparate, but rather countenanced their hearing of them with Caution and Diſcretion, which ſhews how groundleſs, and unwarrantable a thing it is to ſeparate from our *Legal Paſtors* upon theſe accounts.

Inf. 3. §. 13.

Hence 3*ly*, We infer *that it is lawful to comply with ſuch Churches as enjoyn ſome ſignificant Ceremonies not mentioned in the Word of God, & for the ſake of Peace, Order, Unity, and the avoiding of Scandal, to ſubmit unto them, when by Authority they are impoſed*, for this we find our *Saviour*, and his *Apoſtles* did, he ate the *Paſſover* prepared according to the Cuſtom of the *Jews*, and ſo he did partake of that thick Sawce, which ſignifyed the thick Clay which they in *Ægypt* formed into *Brick*, he ate the Paſſover in ſuch a Poſture as was uſed by the *Jews* to ſignify their Reſt, and their Security in the Good Land of *Canaan*; He, when he went into

into the Temple, did put off his Shoes, altho that Ceremony was uſed to ſignify their Reverence toward the *Temple*, or to that *God* who dwelt in it, he did not go into the Temple with a Staff or Scrip, but did comply with all the Ceremonies enjoyned by the *Jewiſh Sanhedrin* to thoſe who dayly came unto it. He, when he read the Law, ſtood up, as was enjoyned by the *Jews* in honour of the Law, and when he taught the people, he conſtantly ſate down according to the Cuſtom which had then obtained. The Impoſition of hands in their ordinary Benediction was a ſignificant Ceremony, it noted properly the Efficacy of the Divine Bleſſing; the Hand being the inſtrument of Force and Vigor, it was done alſo in Teſtimony of Gods Favor to them, and yet that Ceremony was by our *Lord* obſerved in his Benediction of the little Children which were brought to him, tho it was not commanded in the Law of *Moſes*. *Mark* 10. 16.

Hence 4*ly*, we infer *that it is not unlawful to uſe a publick Form of Prayer, and that the uſing of ſuch Forms can be no ſinful ſtinting of the Spirit.* For our *Lord* ſcrupled not the Time, the Number, the Form, the Matter of the *Jewiſh* Prayers; both he, and his *Diſciples* were preſent at the 18 Prayers uſed in the publick Service of the *Jews*; And he himſelf preſcribed a Form of Prayer to be uſed by his *Diſciples*; He therefore did not think that his own Spirit was ſtinted by uſing of a Form, or that he ſtinted the Spirit of his own *Diſciples* by preſcribing of it, and yet *Chriſt*, and his own *Diſciples* when they attended on theſe Prayers had a more plentiful Effuſion of the *Holy Spirit*, then we can pretend to. *Inſ.* 4. §. 14.

Hence

Inf. 5. §. 15. Hence alſo we conclude *that we ſtand not obliged in all Punctilios of Time, or Place, or Geſture, to follow the Example of the firſt Inſtitution of the H. Sacrament of the Lords Supper*; For albeit a ſtanding Poſture was preſcribed at the firſt Inſtitution of the *Paſſover*, and every Maſter of a *Family*, by the ſame Inſtitution, was to keep up his Lamb four days before the *Paſſover*, yet *Chriſt* complyed with the Cuſtom of the *Jewiſh Church*, which, for prudential Reaſons, laid aſide, or changed theſe Cuſtoms. Even ſo, altho *Chriſt* celebrated the Sacrament after Supper, and albeit he did it in a poſture of Recumbency, we do not ſtand obliged to conform unto theſe Circumſtances, they being done upon ſuch grounds as do not now remain, for we have now no *Paſchal* Supper to be eaten before the Sacrament, nor is it the Cuſtom of our *Nations* to lye down on Couches when we eat, nor have we any cauſe to do it in token of our Reſt in *Canaan*. And if we are obliged to uſe that very Geſture which our *Saviour* did, why are we not as much obliged to the ſame time; I mean not only after Supper, but annually on the ſame Night in which our Saviour was betrayed, why are we not as much obliged to receive in the ſame place, *viz.* an Inn, or in an Upper-chamber. And laſtly tho it be unqueſtionable that in the Primitive Inſtitution *Wine was mixt with Water*, for ſo the *Primitive Chriſtians* teſtify, and ſo the *Hebrew* Cuſtom and their *Canons* teach, and albeit this ſeems more fit to repreſent that Water and that Blood which iſſued from our *Saviours* Side, yet, becauſe now it ceaſeth to be the Cuſtom to drink Wine mixt with Water, few ſcruple to receive it without ſuch a Mixture, and therefore, on like grounds,

Lightf. Temp. Serv. p. 147.

and

and from our *Saviours* Aphoriſm, *I will have Mercy and not Sacrifice*, I think we ſhould not ſcruple to baptiſe by *ſprinkling*, altho our Lords *Diſciples* did baptize by dipping, and that more perfectly; doth repreſent that Death of *Chriſt* into which, ſaith St. *Paul*, we are baptized, and the enſuing Reſurrection.

Hence do we argue, *That the Preſence of wicked and ungodly Men ſhould not deter us from joyning with the Church in the Participation of the Holy Sacrament*, becauſe *Chriſt* did not ſcruple, as many *Paſſovers* as he participated of, to eat with *Judas*, him he admitted to the Holy Sacrament, as being by Profeſſion one of his true *Diſciples*, and one who had done nothing openly which contradicted that Profeſſion, altho *Chriſt* knew that he was a covetous Wretch, into whom *Satan* had already entred, and who would certainly betray him. *Inf.* 6. §. 16.

Hence alſo we infer, *That we ſtand not obliged to refuſe Communion with other Churches in their Sacraments, and other publick Offices, becauſe of ſome additions to the Inſtitution which are impoſed for the ſake of Order, Uniformity, or Decency, but are declared to be no parts, or neceſſary appendants to the Inſtitution.* You ſee how many things the *Jews* had added to the Paſſover, *the Wine*, becauſe it was a Feaſt of Joy, *the Benediction of the Cup* before they drank it, *the Breaking the unleavened Cake*, *the Hymn*, and yet our *Saviour* did not ſcruple to obſerve theſe things; And you may ſee in Dr. *Leightfoots* Service of the *Temple*, how many Ceremonies they had added to the obſervance of the other *Feſtivals*, at which our *Lord* and his *Diſciples* were ſtill preſent. And therefore on the ſame account we need not ſcruple that antient Ceremony of *Croſſing* which *Inf.* 7. §. 17.

we

we uſe in Baptiſm, ſeeing our *Church* declares that ſhe doth not intend it as any part of Baptiſm, or any neceſſary appendant of it, (on which account ſhe doth command us to omit it in our private *Baptiſms*) but only as a convenient Ceremony to teſtify unto the Congregation that the baptized Perſon hath Relation to the Society of *Chriſtians*, and ſtands obliged to maintain the *Chriſtian* Faith. As therefore, when the *Children* of *Reuben* and *Gad* had built themſelves an *Altar*, their Brethren were troubled at it, but when they underſtood it was not built for Sacrifice, or in Rebellion, but to entitle themſelves and their Poſterity to a Share in Gods publick and ſolemn Worſhip; And to an Intereſt in his Tabernacle, and *Altar*, they were well pleaſed, and declared their hearty Satisfaction; ſo would our Brethren conſider that the Croſs in Baptiſm is enjoyned not as a part, or neceſſary appendant of that Ordinance, but only to be *Ed*, a Teſtimony to the Congregation that the baptized Perſon had an Intereſt in the Society of *Chriſtians*, and was obliged to maintain, and own the *Chriſtian* Faith, they would have equal reaſon to be well pleaſed, and to declare their Satisfaction in the Matter.

Joſh. 22. 16, 30, 31.

Inf. 8. §. 18.

Hence it is evident *that our Diſſenters have no juſt cauſe to fear, or plead for the Refuſal of Submiſſion to the Conſtitutions of our Church, and of Communion with us, that by Communicating they ſhould approve of the impoſing of theſe things, and ſhould partake with them in that ſuppoſed ſin, or countenance them in the impoſing of thoſe Grievous Burthens*, as they do eſteem them; for our Dear *Lord*, you ſee, ſubmitted to the Conſtitutions of the *Jewiſh Church*, and enjoyned others ſo to do, and yet, I hope, they will not ſay that he approved

proved or countenanced their heavy Burthens, or partook with them in their ſins; were then the Impoſitions of the *Church* of *England* ſuch as they imagine them to be, they could have no juſt cauſe to fear that their Submiſſion to them would derive this guilt upon them.

CHAP. II.

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unto

unto God 3ly. *This Text rather condemns them who hold that indifferent Ceremonies may not be ſubmitted to in obedience to Superiours as teaching for Doctrins the Commandments of Men*, §. 4.

CHAP. II.

FRom what hath been diſcourſed it clearly follows that all thoſe *Texts* of *Scripture*, and all thoſe Reaſons which *Diſſenters* offer from the *Old Teſtament*, to prove it is a thing unlawful to uſe, or to ſubmit unto the *Ceremonies* appointed by our *Church*, and that they are forbidden by thoſe Texts to uſe them, muſt be meer fallacies and ſophiſms, ſeeing our *Saviour*, who doubtleſs was acquainted with the true Senſe and Import of them, did ſubmit unto the uſe of *Ceremonies* of a like Nature to them, when by the *Rulers* of the *Jewiſh Church* they were impoſed and preſcribed. And tho this inſtance is a ſufficient Anſwer to all that is, or can be urged from the *Old Teſtament*, againſt Submiſſion to the Ceremonies, impoſed by the *Church* of *England*, yet, for the farther Satisfaction of our *Diſſenting Brethren*, I ſhall particularly anſwer all that they have hitherto produced with any ſhew of Reaſon to this purpoſe. Which was the ſecond head propoſed to be ſpoken to. And *Corol.*

1. It is objected by them, That God in *Scripture* § 1.

"pture hath commanded that nothing ſhould be "added to what he had enjoyned in his Wor- "ſhip; to this effect they cite theſe Words, *Deut.* "4. 2. *Ye ſhall not add unto the Word which I* "*command you, neither ſhall you diminiſh from* "*it, that you may keep the Commandments of* "*your God which I command you.* And Deut. "12, 32. *What thing ſoever I command you ob-* "*ſerve to do it, thou ſhalt not add thereto, or* "*diminiſh from it*; Hence they infer that no "humane Ceremonies, or Circumſtances of mens "deviſing muſt be added to what God hath com- "manded in his Goſpel Worſhip.

Anſw. 1. To this I anſwer: That theſe Words do as much concern Laws made concerning civil and judicial, as concerning Sacred Matters, and do as much prove that our *Superiours* may add no Laws to the Laws made by God concerning Civil Matters, as that they may make no Laws for Regulation of, or ordering any Circumſtances of Religious Worſhip, that is, they are as good Objections againſt our *Statute-Book*, as againſt our *Lyturgy*. The reaſon is, becauſe theſe words are neither in the *4th*, nor the *12th Chapter*, reſtrained to Acts of Divine Worſhip, but are expreſly ſpoken of all the *Statutes, and Judgments which the Lord had taught them*, v. 1. of *whatſoever thing God had commanded*, Deut. 12. 32.

Anſw. 2. 2*ly*, If by theſe Precepts, the *Ceremonies* uſed in the *Church* of *England* are condemned, then alſo muſt the *Diſſenters* from the *Church* of *England* be condemned by them, for they do many things, and they uſe many *Ceremonies* in Religious Worſhip, which are no where commanded, they ſing in ſtinted *Meeter*, for which they have no Precept or Example in the Word of God, they

they have a *Directory* for publick Worſhip containing many precepts or directions no where preſcribed in that Word, they, when they take an Oath, do not refuſe to lay their hands upon, and kiſs the Book; now all agree that Oaths are Solemn Acts of Divine Worſhip, and know that God no where Commanded theſe Ceremonial additions to it. Moreover when they impoſed the Solemn league and Covenant, they ordered that it ſhould be taken by the whole *Congregation*, 1*ſt. uncovered*, 2*ly*, *ſtanding*, and 3*ly*, *with their right hand lift up and bare*, now if they, notwithſtanding the Texts in the objection mentioned, might add three uncommanded Ceremonies unto the taking of an Oath, which is a Solemn Act of *Divine Worſhip*, what hinders but that *Superiors* may do the like in other parts of Divine Worſhip. *Ordin. of the 2 of Febr. 1643.*

3*ly*, The *Jews* themſelves never conceived that by theſe precepts they were reſtrained from inſtituting, upon occaſion, *ſacred Rites*, or doing many things which circumſtantially belonged to Gods Worſhip, for which they had no ſpecial Warrant from the Word of God, and if we do offend againſt theſe Rules, by uſing our Ceremonies in Gods Service, even the beſt and wiſeſt of the *Jews* did equally offend. For what command had *Solomon* to keep a Feaſt of Seven days for *Dedication* of the *Temple*, 1 Kings 8. 65. what Command had he for *hallowing the middle part of the Court that was before the Houſe of the Lord, to offer Burnt offerings, Meat offerings, and Peace offerings there*, v. 64. Dr. *Ames* indeed ſayeth that *Solomon did this by Divine Authority, and inſtinct of the Holy Ghoſt*; to which vain imagination I return the Anſwer of *Agar*, *add thou not unto his Words*, *Anſwer 3.* *Freſh ſuit. §. 17 &c. p. 330.*

leſt thou be found a liar, Prov. 30. 6. The *Holy Ghoſt* hath in two places given us a full relation of what *King Solomon* did, but not one tittle of any inſtinct of the *Holy Ghoſt* commanding him to do it, how then came Dr. *Ames* to know what no where is revealed, and what cannot be known by any Man without a Revelation? Is it not wonderful that Men who will believe nothing without expreſs Scripture proof, and who ſo ſtiffly do contend for the negative Argument from *Scripture*, ſhould themſelves thus add to *Scriptures*. 2*ly*, What Warrant had good *Hezekiah* for continuing a Feaſt of Unleavened Bread *Seven days* longer than the time appointed by the Law? To this inſtance Dr. *Ames* Anſwers, *that theſe Seven other days were not Holy days at all of Inſtitution properly ſo called, but an occaſional continuation of free will offerings for that time, which might be offered any day of the year without new Holy days.* To this I Anſwer:

2 *Chron.* 30. 23.

Fr. Suit. p. 317.

1*ſt*. That were this ſo, it cannot be denyed but that their obſervation of other Seven days beſide theſe which were appointed by the Law of *Moſes*, was as much adding to the Law of *Moſes*, as the impoſing of our Ceremonies can be accounted adding to the Law of *Chriſt*.

2*ly*, When in the Text we read that *they kept the Feaſt of Unleavened Bread with great gladneſs*, v. 21, and v. 23. that the *whole Aſſembly took Council, and kept other Seven days with gladneſs*, what reaſon can any perſon have to think that the laſt Seven days, ſhould not be Feſtival, or Holy days, as well as the firſt Seven? and if they might take Council to keep thoſe other Seven days, why might they not have inſtituted the keeping of them, when they did obſerve them?

And 3*ly*, What reaſon hath Dr. *Ames* to affirm

affirm that they then only offered Freewill offerings, rather than ſuch which were accuſtomed to be offered at the Feaſt of Unleavened Bread, and had been offered in the firſt Seven days of the *Solemnity*? The deſcant of other Commentators on the place is this, *viz.* that this was done *not to change the ordinance of the Paſſeover, but* partly *to redeem their defect in not obſerving it for ſo many years*, and partly *to detain the People of* Iſrael *the longer at* Jeruſalem, *that, by the Preaching of the Word, they might be the better informed, and confirmed in the true Religion*, whence the inference is plainly this, that upon ſuch occaſions, and for ſuch good ends it is commendable to do more than is required, provided nothing be done againſt what is required.

3*ly*, What Law had *Mordecai* and *Eſther* for enjoyning the yearly obſervation of the Feaſt of *Purim to ſtabliſh this among them, that they ſhould keep the fourteenth day of the month* Adar, *and the fifteenth day of the ſame yearly, as the days wherein the* Jews *reſted from their Enemies and the month which was turned to them from ſorrow to joy, and from mourning into a good day, that they ſhould make them days of Feaſting and joy, and of ſending portions one to another, and gifts to the poor*? Dr. *Ames* ſaith here again that *if any ſignificant ceremony was here inſtituted, it was by divine direction*, tho neither Scripture, nor *Joſephus* mention one tittle of the matter; and adds, from Dr. *Whitaker*, that foraſmuch as this Feaſt ſtands approved in Scripture, *there is no doubt but it was done by Divine Authority, tho we read nothing of it in the Scripture.* Which by the leave of that good Man is a plain begging of the Queſtion. 2*ly*, He

Eſt. 9. 20, 21, 22.

p. 317.

Joseph. Antiq. Jud. l. XI. c. 6. p. 382. adds that if *Josephus* may be believed, *the Heathen King* Artaxerxes *was the institutor of that Feast*, and if so, I hope *Christian Kings* may do as much; but this is a vile mistake, for in the place cited by him it is expresly said, that *Mordecai* appointed it. 3*ly*, He adds, that *this p. 316. was a political precept, and instituted no new Religious thing, besides a circumstance of time.* Answer, Then must our *Christian Festivals* be so esteemed, and therefore ought not to be scrupled or represented as Unlawful. 2*ly*, Was it not an addition to these Words of *Moses*, *Lev. 23. 4. These are the Feasts of the Lord even the Holy Convocations which ye shall proclaim in their seasons.* 3*ly*. can any Man of reason think that a Command *to Feast*, and to *Reioyce, give Gifts unto the Poor, and to send portions one to another*, is only an institution of a circumstance of time, and that these were not ceremonies truly significant of their internal joy, and their thanksgiving to the Author of this great deliverance.

4*ly*, What Order or Command from God had Judas *and his Brethren, with the whole Congregation of* Israel, *to ordain that the days of the Dedication of the Altar should be kept in their season from year to year, for the space of Eight days, from the Twenty fifth day of the Month* Chisleu, *with Mirth and Gladness?* And yet *Josephus* not only tells us that they did 1 *Maccab.* 4. 59. νόμον θεῖναι τοῖς μετ' αὐτὸς ἑορτάζειν, &c. Or make a Law that farther Generations should observe this Feast, but also call'd it φῶς or light, because such happiness shone forth upon them on that day; and their own *Rituals* inform us *Leight. Temple Service, p. 18?.* that they did light up Candles in all their Houses in signification of the same. And notwithstanding all these things our *Saviour* did not scruple

to

to be preſent at this very Feaſt. Now to this inſtance Dr. *Ames* Anſwers as before, *that they as Prophets were led by extraordinary, and ſingular* Revelation *not to be exemplary therein to us*, not conſidering that *Propheſie* had ceaſed long before, and that neither *Joſephus*, nor the Book of *Macchabees* make any mention of this matter. 2*ly*. He Anſwers that *it hath always been a Queſtion, what Feaſt of Dedication this was?* Whether that which was appointed by *Solomon*, or in the time of *Ezra*, or that which was appointed by the *Macchabees?* Anſwer, That it was that which by the *Macchabees* was inſtituted, is evident beyond exception, 1. From the time when it was Celebrated, for the Text tells us that *it was then Winter*; now the Feaſt of Dedication inſtituted by the *Macchabees* was obſerved on the Twenty fifth day of the Month *Chiſleu*, or *December*, whereas that of *Solomon* was obſerved in Autumn in the Month *Ethanim*, that of *Ezra* in the Spring on the Month *Adar*. 2. We do not find in *Scripture*, or the *Jewiſh* Records, that there was any Annual Feaſt appointed to Celebrate the firſt, or ſecond Dedication of the *Temple*, but for the Celebration of this third Dedication of it by the *Macchabees*, we find expreſs Command that *it ſhould ſtill be kept from year to year*. 3 He Anſwers that *we only read that Chriſt walked in Solomons Porch at this Feaſt, which he might do without obſerving, or appoving of this Feaſt*. Reply, (1.) *Chriſt* knew this was the time when others did preſent themſelves in that place to obſerve this Feaſt, ſince then he alſo was preſent in the *Temple* at this time, he did at leaſt according to our Adverſaries, give them occaſion to think he owned that Feaſt, and had *Chriſt*

Joh. 10. 22.

p. 433.

Ibid.

Eſdr. 6. 15.

p. 320.

then come thither only to Preach, he did more then *Diſſentors* will do, who dare not Preach on *Holy days* to the People, leſt they ſhould ſeem to countenance the obſervation of thoſe days. 3*ly*, Our Lord did not reprove them at that time for the obſerving of this Feaſt, whereas had it been *vain Worſhip, and teaching for Doctrines the Commandments of Men*, or had it been a violation of the Law of *Moſes*, he who was Zealous for his *Fathers* Houſe, and did ſo round the *Phariſees* for theſe things, in this caſe would not have neglected ſo to do. 4*ly*, He Anſwers, 'That after *Chriſt* had whipt the Buy-'ers and Sellers out of the *Temple*, they came 'in again, and continued their Merchandiſe 'there, and yet in the mean ſpace our *Saviour* 'was often in the *Temple* without allowance of 'that their Practiſe. Repl. (1.) It doth not appear, that *Chriſt* was preſent afterwards when they uſed this trade, for it was chiefly, if not only uſed at the *Paſſover*, that they who came up to that Feaſt might be provided of Cattle without bringing them from home; now our *Saviours* zeal againſt this Prophanation of the *Temple* was ſhewed at that time, *John* 2. 13. *Matt.* 21. 1. for he came to *Jeruſalem* that very day that the *Paſchal Lamb* was to be taken up. 2*ly*, Chriſt might come into the *Temple*, and not come into that ſeparated place called תניות in which this Merchandiſe was kept, this being done in the *Court* of the *Gentiles*. 3*ly*, Chriſt having once declared himſelf againſt this action at the beginning of his Office, his coming afterwards into the *Temple* where theſe things were done, could not be deemed an allowance of them. *Laſtly*, Our Saviour expreſſed this Zeal again at the cloſe of his Office. *Matt.* 21. 1.

Leightf. in *v.* 5.

Leightf. ibid.

5*ly*. The

5*ly*. The *Altar* of *Witneſs* built without Command, by the two Tribes and half, when they went over *Jordan* to their own Poſſeſſions, as a monumental profeſſion of the true God, and of his Service, was approved of. To this inſtance Dr. *Ames* Replies that *he finds it not evident in the Text, that it was approved by the High Prieſt, Princes, and all the Congregation of Iſrael.* Repl. It is expreſly ſaid, v. 30. *that when* Phinehas *the* Prieſt, *and the Princes of the Congregation, and heads of the thouſands of Iſrael which were with him, heard the Words that the Children of* Reuben, *and* Gad, *and of* Manaſſeh *had ſpoken, it pleaſed them:* or, as the Hebrew hath it, *it was good in their Eyes*, and v. 31. they ſay, *This day we perceive that the Lord is amongſt us, becauſe ye have not committed this treſpaſs againſt the Lord*, and he that cannot perceive in theſe expreſſions an allowance of this fact, cannot ſee Wood for Trees. 2*ly*, We do not find that God, who did continually quarrel with the *Jews* for Sacrificing in the *High Places*, did ever ſhew the leaſt diſlike of this *Altar*, or Command the pulling of it down, which is ſufficient evidence that God himſelf allowed of it. 2*ly*, The Doctor adds that *this Altar was not in ſtate or uſe Religious as the Croſs is:* Repl. As the Croſs is uſed to teſtifie to the *Church*, that the perſon ſigned with it belongs to the Congregation of the Faithful, ſo was this Altar built *to be a Witneſs that they belonged to the Congregation of Iſrael, and had a portion in the God of Iſrael*, v. 27, 28. If then the *Croſs* be in ſtate and uſe Religious upon that account, this *Altar* muſt be ſo. 3*ly*. The Doctor adds that *it doth not appear out of the Text, that there was intended any*

Joſh. 22. 16, 31.

p. 327.

p. 322.

p. 324.

any uſe of this Altar for the preſent Age that then lived, and that the contrary may be gathered out of the 24th and 25th verſes. Which as it no way doth invalidate the Force of this Example, ſo is it very falſe, the Text expreſly declaring that the two Tribes made it *to be a Witneſs betwixt them, and thoſe to whom they then ſpake,* as well as to the Generations after them, *v.* 28.

Zech. 13. 4. *Zech.* 7. 5. Laſtly the wearing *Sackcloth* and *Aſhes* in token of humiliation, the *Prophets rough Garment*, the Faſt of the *5th* month, becauſe the Temple was deſtroyed then; and of the *7th* month, becauſe then *Gedaliah* and many of the *Jews* with him were ſlain, theſe things had no Appointment that we can find from God, and yet were never ſcrupled by the *Jews*, or condemned by God, or by his *Holy Prophets*. Moreover we find not in the Law of *Moſes* any Direction that a *white Garment*, or *Linnen Ephod* ſhould be made for any but the *Prieſts*, or uſed by any others in Gods Worſhip, and that we *2 Sam.* 6. 14. find *David* dancing before the Lord in a *Linnen Ephod*, and the *Levites* who carried the *Ark* clad in linnen Roves, or in white Linnen, 2 *Chron.* 5. 12. Wherefore to anſwer poſitively to the Texts alledged;

Anſw. 4. 4*ly*, To add unto the Word, or the Command of God, is not to uſe ſuch Rites and Ceremonies as no where are commanded or forbidden in the Word, when by *Superiours*, to whom obedience is due in lawful matters, they are at any time preſcribed, but it is to avouch ſuch things as the Command and Word of God, which he had not commanded, as the Falſe *Prophets* did. This will be evident, 1. If we conſider, what it is to diminiſh from the Word; now that un-

undoubtedly is to neglect to do what God had in his Word commanded, under pretence that he doth not require it; *We*, ſay the *Aſſemblies Annotations*, *diminiſh from the Word by denying any part of it to be of Divine Authority, or concealing any part of it either for Words or Meaning, or by partial Belief of it, or Obedience to it*; And therefore by the Rule of Contraries, to add unto it muſt be to vouch that to be of Divine Authority which is but humane, or to believe and yield obedience to that as the Will of God which he hath not enjoyned. 2*ly*, This will be farther evident if we compare theſe Paſſages with others of the like Nature in the Scripture, as *v. g. Add thou not to his Words*, ſaith Augur, *leſt thou be found a Lyar*, i. e. leſt falſly pretending to deliver his Word, when thou ſpeakeſt only thy own Inventions, thou beeſt found guilty of a Lye, whereas had men been guilty of adding to his Words by the Injunction of things acknowledged to be indifferent in their own Nature, the Words ſhould rather have run thus, Add thou not to his Words, leſt thou be found ſuperſtitious; And Rev. 22, 18. *to add unto theſe things*, is v. 19. *to add unto the Words of the Book of that Prophecy*. Obj. And whereas Mr. *Baxter* ſaith, *That the Text doth not ſay, Thou ſhalt not add to my Command, but, Thou ſhalt not add to the thing that I command thee*, and thence infers *that it is the Work, Worſhip, or Ordinances that we are forbidden to add to, or to diminiſh from, and not the Word or Law it ſelf only*. Anſw. 1. This is a great miſtake, for the Text plainly ſaith, *Thou ſhalt not add unto the Word that I command*, Deut. 4. 2. *What I command thou ſhalt obſerve to do, thou ſhalt not add unto it*, Deut. 12. 32. 2*ly*, From what is now diſcourſed

In locum.

Prov. 30. 6.

Diſp. 5. *of Cer. chap.* 4. §. 7.

diſcourſed 'tis evident that we do not add to the Worſhip, or the Ordinances of God, by appointing Ceremonies declared to be no parts of his Worſhip, or of his Ordinances, but only by aſſerting and propoſing ſuch things as his Ordinances, and parts of his Worſhip, which indeed are not ſo.

Anſw. 5. 5*ly*, Hence it doth clearly follow that they who do aſſert that God forbids kneeling at the Sacrament, hearing Common Prayer, bringing our Children to be ſigned with the *Croſs*, or joyning in that Service which is performed by one that wears a Supplice, &c. If they can ſhew no Word of God which doth forbid theſe things, are themſelves guilty of adding to the Word of God.

Obj. 2. §. 2. 2*ly*, A ſecond plea of our Diſſentors, from the *Old Teſtament*, is this: "That God in Scripture "declares, that he abominates that way of Wor-"ſhip which he hath not commanded, and, tho "the thing performed in its own Nature was "abominable, God takes no notice of that, but "chiefly reprehends it becauſe not commanded. "To this effect they cite *Lev.* 10. 1. where *Na-"dab* and *Abihu* are condemned and puniſhed "*for offering ſtrange Fire which the Lord com-"manded them not*, Deut. 17. 3. *If there be found "among you Man or Woman that hath wrought "wickedneſs in the ſight of the Lord thy God in "tranſgreſſing his Covenant, and hath gone and "ſerved other Gods, and worſhipped them, either "the Sun, or Moon, or any of the Hoſt of Heaven "which I have not commanded*; — *Thou ſhalt "ſtone them with ſtones, till they dye.* Jer. 7. 31. "*They have built the High-Places of* Tophet *to "burn their Sons and their Daughters in the Fire, "which I commanded them not, neither came it*

"*into*

"*into my Heart.* Jer. 19. 5. *They have built the* "*High-Places of* Baal *to burn their Sons with* "*Fire for Burnt-offerings to* Baal, *which I* "*commanded not, nor ſpake it, neither came it* "*into my Mind.* Now to this weak Objection I anſwer,

Anſw. 1. 1. That theſe Texts are all impertinently alledged, becauſe they only prove that God will not be worſhipped with any thing which he hath not commanded, which we do not deny, but they do not prove that we may not uſe any Garment, Poſture, or Ceremony uncommanded in the Service of God, provided we declare that we do not eſteem theſe things as parts of Divine Worſhip. *Anſw.* 2. 2*ly*, Theſe Texts expounded ſo as to forbid the uſe of any Ceremony in Publick Worſhip which God hath not particularly enjoyned, will condemn our Diſſentors as well as us, and even render it impoſſible to perform any publick Service to God, it will condemn our way of Preaching, for where hath God commanded us to take a *Text*, and *Gloſs* upon it, or the Congregation to ſing the Pſalms of *David* in *Metre*, where hath he enjoyned us to meet at ten of the Clock in the morning, or two in the afternoon, for Publick Worſhip on the *Lords Days*, to pray without a Lyturgy or Form of Prayer? to pray before Sermon, to preach an hour, or in a pulpit? *&c.* All theſe things therefore, and many more of the like Nature, by this wild expoſition of theſe Texts, muſt be abmination to the *Lord.* *Anſw.* 3. 3*ly*, This *Hebrew* Phraſe *That I commanded them not*, is only uſed in *Scripture* concerning things which he *forbad*, or did command his people not to do, and upon that account by good Interpreters is ſtyled a *Litotes*, that is a Figure which in Words diminiſheth

niſheth the thing intended, as when a prohibition is intended by ſaying ſuch a thing is not commanded. This will appear from a peruſal of the places cited: For

1. The ſtrange Fire which *Nadab* and *Abihu* offered was *forbidden Fire*, 'twas Fire not taken from the Altar, to put into their Cenſers and burn Incenſe with, whereas *God had commanded that Fire ſhould be always burning on the Altar to that very End.* And if God had no where commanded whence they ſhould take their Fire to burn Incenſe, and offer Sacrifice withal, and yet would not allow them to uſe that Fire which he had not commanded, it was not poſſible that they ſhould offer to him any Incenſe or Burnt-Offering which was not an abomination to him. As for their Offering their Sons and Daughters unto *Baal*, or *Moloch*, God moſt expreſly did forbid it, ſaying, Lev. 18. 21. *Thou ſhalt not let any of thy Seed paſs through the Fire to* Moloch, that this was *the abomination which he hated*, Deut. 12. 31, 18, 10, 12. and that the Perſon guilty of it ſhould *be ſtoned with ſtones, becauſe he had defiled his Sanctuary, and profaned his Holy Name*, Levit. 20. 2, 3. The Worſhip of other Gods, or of the *Sun* and *Moon*, and Stars which God is ſaid not to have commanded, is moſt expreſly ſaid to be *tranſgreſſing of his Covenant*, Deut. 17. 2, 3. And therefore it was doing that which he forbid, ſo that the import of theſe Texts ſeems only to be this that we muſt not perform in publick Worſhip, or elſewhere, that which God hath forbidden, or hath enjoyned us not to do.

Vid. Ainſw. in locum.

Queſtion. But why then is a thing ſo highly criminal expreſſed in theſe mild Words: *Which I commanded them not.*

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The certain reaſon of this Phraſe I cannot promiſe, only I conjecture thus, that whereas God had imparted to all the *Heathen Nations*, the *Sun, Moon, Stars, and all the Hoſt of Heaven*, that is, had left them to the Worſhip of them, *Deut.* 4, 19. winking at them in the times of ignorance, he had taken the *Jews* to be a people of inheritance to himſelf, *v.* 20. and therefore ſaith unto them: *I am the Lord your God, you ſhall have no other Gods but me*; wherefore for them to worſhip any of thoſe *Gods* which he had not commanded, or imparted to them, was virtually to renounce the true God, and to tranſgreſs his Covenant, and hence is that expreſſion in the Book of *Deuteronomy they have forſaken the Covenant of the Lord God of their Fathers, which he made with them when he brought them forth out of the Land of* Ægypt, *for they went and ſerved other Gods, and worſhipped them, Gods which he had not given, or imparted to them.* *Anſw.* *Deut.* 29. 25, 26.

Add to this that Ingenious Anſwer which Mr. *Hooker* hath returned to this Objection, *viz.* "That, becauſe the Works of God are perfect, "and lack nothing for the performance of the "thing to which they tend, it followeth that, "the End being known to which God directeth "his Speech, the *Negative* Argument is always "ſtrong and forcible concerning thoſe things "that are apparently requiſite to the ſame End; "As *v. g.* The purpoſe of God was to teach his "people both to whom they ſhould offer Sacri-"fice, and what Sacrifice was to be offered; to "burn their Sons in Fire to *Baal*, or *Moloch*, "he did not command them, he ſpake no ſuch "thing, neither came it into his Mind, there-"fore this they ought not to have done. For "when *Eccleſ. pol. l.* 2. §. 6.

"when the Lord had once ſet down a preciſe "Form of executing that in which we are to "ſerve him, the Fault appeareth greater to do "that which we are not, than not to do that "which we are commanded; in this we ſeem to "charge the Law of God with Hardneſs only, "in that with fooliſhneſs; in this we ſhew our "ſelves weak, and unapt to be Doers of his Will, "in that we take upon us to be Controulers of "his Wiſdom; in this we fail to perform the "thing which God ſees Meet, Convenient, and "Good, in that we preſume to ſee what is Meet "and Convenient better than God himſelf; in "thoſe actions therefore the whole Frame where-"of God hath on purpoſe ſet down to be ob-"ſerved, we may not otherwiſe do than exactly "as he hath preſcribed. Thus I ſuppoſe the Force of this Objection is ſufficiently aſſoiled.

Obj. 3. §. 3. p. 298. 299.

Moreover it is objected by Dr. *Ames*, and others, *that the ſecond Commandment forbiddeth to make unto our ſelves the Likeneſs of any thing whatſoever for religious uſe, and therefore forbids us to uſe ſignificant Ceremonies of mans deviſing.*

Anſw. 1.

The *Major* of this Argument is falſe, for the ſecond Commandment doth only forbid us to make any Likeneſs there mentioned, *to be the Object of our Religious Worſhip by bowing down unto, or worſhipping it*, the import of it being plainly this: Thou ſhalt not make any Reſemblance, *&c.* by Picture, Sculpture or Fuſion, in Order to religious adoration, and yielding to them any ſuch ſignification of reſpect which the Cuſtom or Conſent of men hath appropriated to Religion, as bowing, falling down, lying proſtrate before them, or the like. That this is the true intent of this Precept is plain by the ground

ground of this prohibition delivered by *Moſes* in theſe Words: *Take ye therefore good heed to your ſelves for you ſaw no manner of ſimilitude on the day that the Lord ſpake to you in* Horeb: *Leſt you corrupt, and make you a graven Image, the ſimilitude of any Figure, the Likeneſs of Male or Female*, &c. Deut. 4.15,16. 2*ly*, This is apparent from the reaſon of the prohibition, *I am a Jealous God*, that is, a God very tender of my Honour, and of my Right, who will by no means ſuffer any Mate, or Competitor in reſpect to that outward Worſhip, which properly belongs to me. *I am the Lord, that is my Name, my Glory will I not give to another, neither my Praiſe to graven Images.* Iſa. 42.8. For who can, without bluſhing, ſay that God is robbed of the outward Worſhip due unto him by our kneeling at the Sacrament, our uſing the ſurplice, or making the ſign of the *Croſs* upon a Childs Forehead; whereas he himſelf tells us that he is robbed of his Praiſe and Glory, by giving of Religious Worſhip unto *graven Images*, it being only due unto that God to whom every Knee ſhall bow. But, ſaith Dr. *Ames*, *The very Phantaſies or Images of the mind not preſcribed by God are by moſt Interpreters held as well forbidden as outward Real Images.* p. 302. Anſw. if ſo, the moſt are not always the beſt *Interpreters*, there being nothing more abſurd and fooliſh than this Interpretation, never thought of by any of the *Ancients*, or approved of by any but *Diſſenters*. 2*ly*, If this be true I know not any thing more forbidden by this Commandment than this Book of Dr. *Ames*, ſo full of Phantaſies of his own deviſing, that nothing can be more, all which undoubtedly were intended by him for ſome religious uſe. Nay this very Interpretation is forbidden here, it being

certainly a Phantaſy of the Mind without all ground from the Commandment. Nay all our pious Books, our conceived Prayers, our Method in compoſing Sermons, and an hundred things of like Nature will be here prohibited. The Argument whereby the Dr. *Labors* to confirm this fond intepretation is, that *the Word likeneſs uſed in the ſecond Commandment is General, and comprehendeth under it all religious ſimilitudes, becauſe they are Homogeneal to Images, they are expreſly forbidden.* Anſw. The Foundation of this Argument is a plain falſhood, for the Word Likeneſs is not General, but by the Text is plainly limited to *Images*, or *Likeneſſes of Male or Female. The Likeneſs of any Beaſt that is on the Earth; The Likeneſs of any winged Fowl that flyeth in the Air; The Likeneſs of any thing that creepeth on the Ground; The Likeneſs of any Fiſh that is in the Waters.* The Likeneſs which may be ſeen is that which is forbidden, *v.* 15. 'Tis the Likeneſs of any thing *in Heaven above, or in the Earth beneath, or in the Waters under the Earth*, Exod. 20. 4. Dr. *Ames* goes on to Argue from the Affirmative part of the ſecond Commandment thus: *This Commandment enjoyns Obedience to all the Worſhip appointed by God, all which was ſignificative, for it ſerved to the Example and Shadow of Heavenly things*, Heb. 8. 5. Heb. 10. 1. *The Law having a Shadow of things to come: Therefore it forbiddeth any ſignificative Ceremonies to be brought into the Worſhip of God deviſed by man.* Anſw. to omit the Illogicalneſs of this Argument, and the many terms in the concluſion which are not vertually contained in the premiſſes, which every freſh Man may perceive, I Anſw. 1. That it is falſly, or at leaſt precariouſly affirmed that this Commandment

p. 297.

Deut. 4. 16, 17, 18.

p. 299.

commandment enjoyns Obedience to all the Worſhip appointed by God. It is the firſt Commandment, which commands us to have God for our God, that is, to give him all the Internal Acts of Devotion, and the External Acts of Piety which are proper to God, and are in Scripture ſignified by loving God with all our Hearts, by fearing, worſhipping, and ſerving him. The ſecond Commandment doth limit the manner of exerciſing and expreſſing our Devotion to the true Object of it, interdicting that mode which in the Practice of *Antient* times had ſo generally prevailed of repreſenting the *Deities*, they apprehended to be ſuch, in ſome corporeal ſhape, & thereto yielding ſuch expreſſions of reſpect as they conceived ſuitable, and acceptable to ſuch *Deities*. The Affirmative part of this Precept ſeems therefore to be chiefly this: "Thou ſhalt "give outward Religious Worſhip by bowing, "humbling of thy Body, or falling down to me. ſo that our kneeling at the Sacrament, or bowing to the *Lord Jeſus*, when we hear his Sacred Name, which minds us of the great Bleſſings which he hath procured for us, and of the Honour due unto him for them, our bowing of the body to him when we go into the place of Worſhip, is only doing what in the General is here commanded, which if Diſſenters well conſidered, they would ſee the vanity of their Exceptions againſt thoſe laudable Practices of the *Church* of *England*. Farther the poſitive part of this Precept may imply that in our Devotions and Religious Services of God we ſhould raiſe our mind above groſs Senſe and Phancy, that we ſhould entertain high and worthy conceptions of God, that we ſhould apprehend him incomparably Superiour to all things which we

ſee and know; in a word, that we ſhould worſhip him in Spirit and in Truth; not as the *Samaritans*, in the *Image of a Dove*, who therefore are ſaid to worſhip they knew not what, nor as the *Jews* by *Types* and *Shadows* of good things to come, and ſuch like Carnal Ordinances. In theſe two things ſeem fully to be compriſed the ſpecial poſitive Duty of this Commandment. Anſw. 2. When Dr. *Ames* adds, *that all the worſhip appointed by God is here commanded, and that it was all ſignificative*, and proveth this from *Hebr.* 8. 5. *Hebr.* 10. 1. Which manifeſtly ſpeak only of *Shadows* of things to come, it clearly follows from his Argument that all Worſhip of God is now aboliſhed, and become unlawful, for all the Worſhip ſpoken of, *Hebr.* 8. 5. *Hebr.* 10. 1. is clearly aboliſhed, and rendred unlawful to us by the appearance of the ſubſtance of which they were *Types* and *Shadows*. 3*ly*, 'Tis certain that we owe Obedience to all the parts of Worſhip appointed by God, ſignificative, or not ſignificative, but how doth it hence follow that ſignificative Ceremonies which are declared to be no parts of Gods Worſhip, but only accidental Circumſtances, may not be required by men any more than it will follow that becauſe God hath commanded Obedience to all the *Honour* due to my Natural, *Spiritual*, and *Civil* Parents, and hath commanded all the Love I owe unto my Brother, that therefore I may uſe no expreſſion of honour to my *Parents*, or love unto my *Chriſtian* Brother which he hath not commanded? Thus have I anſwered all that is conſiderable in Dr. *Ames*, on this Head, and all that the Diſſenters urge from the Old Teſtament againſt Submiſſion to the Ceremonies appointed to be uſed in the *Church* of *England*.

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"From this Example of our *Lord* and his *Apoſtles* it doth alſo clearly follow, that thoſe "Texts of *Scripture* which our Diſſenters urge "from the *New Teſtament*, and all thoſe reaſons "which they plead from the fulneſs of *Scripture*, "the Office, and the Faithfulneſs of *Chriſt* in the "diſcharge of that his Office, can never prove "that 'tis a thing unlawful to ſubmit unto, or uſe "the Ceremonies appointed by our *Church*, ſeeing "our *Saviour* and his *Diſciples*, whoſe Practice "certainly agreed with their Precepts, and who "did nothing repugnant to the fulneſs of the "*Scripture*, &c. ſubmitted to the uſe of Cere- "monies of a like nature to them, when by "the *Rulers* of the *Jewiſh Church* they were "impoſed, and they found it beſt conducing to "the promotion of the Goſpel, to ſubmit unto "them. Nevertheleſs I alſo ſhall proceed to anſwer all that they have produced hitherto with any ſhew of reaſon from the *N. Teſtament*. *Coroll.* 2. § 4.

To this effect then it is objected, "That *Chriſt* "himſelf condemned and rejected the waſhings "of the *Scribes* and *Phariſees*, altho they were "but decent Ceremonies impoſed by the *Elders* "of the *Jewiſh Church*, and not forbidden by "the Law of *Moſes*; And he not only doth re- "fuſe to conform to them, but alſo juſtifyes his "own *Diſciples* in their Nonconformity, & doth "pronounce of all ſuch things, that being *plants* "*which his Heavenly Father had not planted, they ſhould be rooted up*; and therefore he hath "taught us to refuſe Active Obedience to the "*Traditions* of our *Elders* in matters of like Na- "ture, as humane Conſtitutions ſeem to be, and "to reject them as vain Worſhip, and as the "*Doctrines of men.* Anſw. 1. By way of Con- ceſſion, that they who plant ſuch plants without *Obj.* 4. *Matt.* 15. 13. *Anſw.* 1.

our Heavenly *Father*, may be hence induced to conſider, that if they will not, he will root them up. For my part I am neither for the planting, nor againſt the rooting of them up by a *Legal Authority*, but only for a ſubmiſſion to them for the ſake of Peace, Love, and Union, until *Authority* think fit to do ſo. *Anſw.* 2. 2*ly*, We muſt diſtinguiſh betwixt their *Oral Traditions*, here ſtiled the *Traditions of the Elders*, Mark 7. 3, 5. Matt. 15. 2. *The Traditions of Men*, Mark 7. 8. Matt. 15. 3, 6. And their Interpretations of the Law of *Moſes*, or their Determination of things indifferent, not contained clearly, or expreſly in that Law. Theſe *Oral Traditions* being eſteemed by them as the unwritten Word of God, ſpoken to *Moſes*, as truly as the written Law, and ſo delivered from him to his immediate Succeſſors, and by them to their *Succeſſors*, and ſo on to the very days of the *Meſſiah*, our *Saviour* might well quarrel with them, and reject them, they being plain additions to the Word of God, the ſetting up another Word beſides his written Word, and ſo *teaching for Doctrines of God the Commandments of men*, for ſo they truly were, tho they eſteemed them as the Word of God delivered to *Moſes*, *the planting what their Heavenly Father had not planted.* But their Interpretations of the Ceremonial Law of *Moſes* in matters of Diſpute and Controverſy, and their determinations of things indifferent for the better obſervation of that Law, and the preſerving men from tranſgreſſing of it, which they ſtiled *making an hedge unto the Law*, ſeem to have more *Authority*, God having ſaid, *according to the Sentence of the Law which they ſhall teach thee, and according to the Judgment which they ſhall tell thee, thou ſhalt do.* *Deut.* 17. 9, 12. And tho they might,

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and did abuſe their Power under this pretence by binding *heavy Burthens and Grievous to be born*, yet doth our *Saviour* ſpeak thus unto the *multitude*, and to his own *Diſciples*, *the Scribes & Phariſees ſit in Moſes Chair*, *all therefore whatſoever they bid you obſerve*, *that obſerve & do.* Matt. 23. 1, 2, 3. 3*ly*, I anſwer, That the thing reproved by our *Saviour* here is not barely their waſhing, or the preſcription of it by the *Scribes* and *Phariſees*, but their aſſerting it as a thing neceſſary to avoid that defilement which would render them diſpleaſing, or unacceptable to God. For, as the *Aſſemblies Annotations* well obſerve, *they thought it a high point of their Religion to waſh before Eating*, *leſt they*, *by touching that which was unclean*, *ſhould defile themſelves and their Meat*, *and ſo become abominable*; Such Snares had they impoſed upon the Conſciences of the ignorant people. *Pollui cibum mundum arbitrati ſunt à cibis immundis*, *They thought their clean Meats were polluted by what was this unclean*, ſaith Dr. *Leightf.* This is apparent 1. From the Doctrine which our Lord oppoſeth to what he here condemns, which is not this, that to obey the Precepts of Superiours in things indifferent, pertaining to Gods Service, was vain & ſuperſtitious, which in all reaſon was the thing chiefly to be taught, if, as Dr. *Ames* confidently ſaith, *They eſteemed ſome defiling to follow upon the Eating of the Creature*, *not as it was a Creature* (eaten with unwaſhen hands) *but as it was ſo uſed againſt the Tradition of their Elders.* But that which by our *Saviour* is oppoſed to their Practice, and the Exacting of it, is plainly this, *that to eat with unwaſhen hands defileth not a man*, Matt. 15, 20. and v. 11. *Hear and underſtand*, *not that which goeth into the mouth defileth a man.* And Mark 7. 15. *Hearken to me every one of you*, Anſw. 3. p. 186.

you, and underſtand, there is nothing from without a man that entering into him can defile him, but the things which come out of him, thoſe are they which defile the man. This is the Doctrine at which the *Phariſees* are offended, *Matt.* 15. 12. and which his own *Diſciples* underſtood not, being accuſtomed to the Traditions of their *Elders*, and therefore *Chriſt* ſaith to them, *Are ye ſo without underſtanding alſo? do ye not perceive that whatſoever thing from without entereth into a man, cannot defile him, becauſe it entereth not into his heart, but into his belly.* Moreover this was the Doctrine of the *Phariſees*, that to eat with unwaſhen hands was blame worthy, not only becauſe it was to act contrary to the Traditions of the *Elders*, but becauſe it was to eat with *defiled hands*, Mark 7.2. 2*ly*, This is apparent, becauſe our Saviour plainly intimates that hereby they made the Commandments of men parts of Gods Worſhip, *v.* 9. Now the Commandments of men are all thoſe things which the *Authority* of man enjoyneth, or forbids us to believe or do, tho God hath not enjoyned or forbid them, and theſe Commands are taught for Doctrines, when they are impoſed on the Judgment of men in point of Faith as things to be believed, or owned as portions of the Will of God, or on the Conſciences of men, as things to be obſerved as the Commandments of God, or ſuch religious actions as from their Nature are required to pleaſe him. One therefore of theſe two Opinions muſt be held to juſtify this charge of worſhipping God in vain by teaching for Doctrines the Traditions of men. This 3*ly*, Mr. *Calvin* Argues from this conſideration, that *Chriſt* reproved not the Water pots ſet after the manner of the purifica-

Mark. 7. 18, 19.

tion

tion of the *Jews*, but wrought a miracle upon the Water poured into them; Therefore, ſaith he, it was not barely the Command, but the ſuperſtitious Opinion, annexed to it which was reproved by our *Saviour*. And 4*ly*, This is evident from the Traditions, which their Learned *Rabbies* had received, and the expreſſions which they uſed about this matter. *He, that eateth Bread with unwaſhen hands*, ſaith *R. Aſe*, *ſins as grievouſly as if he lay with a whore*. In Sota. Now Fornication, we all know is ſinful in its own Nature, and not only becauſe it is forbidden by *Superiours*. *Maimonides* ſaith, *they look'd upon it as a peculiar piece of Sanctity, and ſaid that whoſoever diſeſteemed this Cuſtom deſerved not only Excommunication, but death alſo*; And therefore *R. Akiba*, being in Priſon, ſaid that *he would rather periſh with thirſt than want Water to waſh his hands*. E rub. in fol. 21 Anſw. 4*th*. This Text is ſo far from proving the Unlawfulneſs of uſing indifferent Ceremonies in Obedience to the Commands of our *Superiours*, that it condemns all thoſe who teach they cannot lawfully be ſubmitted to, as teaching for Doctrines the Commandments of men. For theſe are the Commands of our *Diſſenters* to their *Proſelytes*: *Hear not a form of Prayer, joyn not with thoſe that uſe it, or with the Miniſter who wears a Surplice, kneel not at the Receiving of the Sacrament, do not ſtand up at the rehearſal of the Creed, bring not your Children to receive the ſign of the Croſs in Baptiſm*; all theſe they teach for Doctrines, aſſerting that they are actions which God hath forbidden, and therefore may not lawfully be uſed in his Worſhip, or by them be ſubmitted to, ſince therefore God hath not forbidden any of theſe things, and yet they teach

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he hath forbidden them, they plainly must be guilty of adding to his Word, and teaching for Doctrines the Commandments of men, which they who do declare these things to be indifferent, and no where commanded in Gods Word, cannot be guilty of.

CHAP. III.

The CONTENTS.

Answering the Objections of Dissenters from reason grounded upon Scripture, as, Obj. 1. *God would have for the Tabernacle, and the Temple, an exact pattern how he would have all things done and that in writing, and therefore Christ, being faithful in his House as* Moses *was, must have done as much in Scripture towards the building of his Spiritual House.* Answ. 1. *This Argument holds as well in Civil Matters as in Sacred, and by arguing from such similitudes many false things may be concluded.* Answ. 2. *That it is falsly supposed that* Moses *was so full in his Institutions that nothing afterwards was to be added to them, or ordained by the Rulers of the Church for the better*

better Obſervation of them. (3) *'Tis certain Chriſt hath not done what this Objection ſaith his faithfulneſs obliged him to do.* 4*ly*, *There is a manifeſt diſparity betwixt the* Chriſtian *and the* Jewiſh *State, and thence good reaſon may be given why, thô all things were determined then, it ſhould not be ſo now.* 5*ly*, *The fidelity of* Moſes, *conſiſted in this, that he concealed nothing of that which God commanded, and ſutably the fidelity of Chriſt in this that he declared to us the whole Will of God.* § 1. Obj. 2. *The Scripture is a Rule of Ceremonies, for it preſcribeth Ceremonies reſpecting Baptiſm, and the Lords Supper, if therefore it preſcribe not all, it muſt be an imperfect Rule.* Anſw. 1. *The abſurdity of this Argument is ſhewn by inſtances of a like Nature.* (2) *The Doctrine of the* Church *of* England *concerning the perfection of the H. Scriptures is this,* viz. *that it doth perfectly contain all that is neceſſary to believed or done in Order to Salvation; Thô not all Ceremonies in particular, of Decency and Order: That the Scripture is a Rule of all Ceremonies that are good works antecedently to the Command of man.* 2. *That it is ſufficiently perfect in reference to uncommanded Ceremonies by giving general Directions to Superiors in the impoſing*

of

of them. And 2ly, By Commanding Obedience to their impoſitions in all lawful matters. The Tenet of ſome Non-Conformiſts that no Church-Governors ought to ordain, or introduce into the Service of God any other Rites or Obſervations than ſuch as God hath in his Word commanded, or *Chriſt* and his *Apoſtles* by their Examples, which they eſteem as Precepts, hath approved, and that if they enjoyn ſuch things we muſt not yield Obedience to them, but muſt reject them as humane Inventions, Superſtition, and Will-worſhip. *The pernicious Conſequence of this Tenet. 1. It caſts a reproach upon Religion, and gives juſt cauſe to Magiſtrates to ſcruple the Admiſſion of the Chriſtian Faith. 2. It makes it neceſſary to diſobey all Civil Laws concerning Charity and Juſtice which are not contained in Scripture, 3ly, This Opinion will force men to be troubleſome in all the Churches of the World. 4. It gives a great Advantage to Popery. Mr.* Baxters *ſolid Confutation of this Opinion by* 8 *Arguments. 5ly, They who aſſert this Tenet do many things in Contradiction to it.* §. 2.

CHAP.

CHAP. III.

HAving thus diſpatched the Scriptures produced in this cauſe, I proceed to conſider the Objections of Diſſenters from reaſon grounded upon Scripture; and

1. It is objected, "That there was nothing "appertaining in the leaſt to the Worſhip of God, "but was fully ſet down, even to the *pins of the* "*Tabernacle*, in the Law of *Moſes*; when Gods Material Houſe was to be built, he gave to *Moſes* for the *Tabernacle*, and to *David* for the *Temple*, a Pattern according to which he would have every thing made, or done; And of this Pattern which God gave to *David* for the *Temple*, it is expreſly ſaid, God gave it him *in Writing*. Nothing then might be done by *Moſes* or by *Solomon*, tho they were two of the wiſeſt Men that ever lived, about the Tabernacle, or Temple, or about the whole Service of God performed in them, but according to that Pattern, and this charge the Lord repeats to *Moſes four times*, to ſhew the great Importance of it, and the Author to the Hebrews Notes, that it was ſaid unto him, *ſee that thou make all things according unto the Pattern*, that was ſhewed thee in the Mount. Since therefore *Chriſt was faithfull in his Houſe as* Moſes *was*, he muſt, ſay they, in building his Spiritual Houſe have given us a Pattern according to which he would have all his works done, and that pattern muſt be contained in the H. Scriptures.

Obj.

1 Chron. 28. 19.

Exod. 25. 9, 40, 39, 42, 40, 16.

Hebr. 8. 5.

Hebr. 3. 6.

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Answ. 1. Of this, & almoſt all the Arguments produced by Diſſenters on this Subject, it is obſervable that they hold as much againſt all *Laws* concerning Civil matters, as concerning ſacred. For inſtance *Moſes* as he preſcribed thoſe Laws whereby the *Jewiſh* Nation was to Act in ſacred matters, ſo did he from Gods mouth, preſcribe them a Judicial Law, a Law for Civil Government, and he moreover ſaith of that as well as of thoſe Laws which did concern Gods Worſhip, *you ſhall obſerve to do as the Lord your God hath Commanded you, you ſhall not turn aſide to the right hand, or the left.* If then the Argument here holds from the fidelity of *Moſes* to that of *Chriſt*, or from Gods care of his *Churches* Service under the *Old Teſtament*, to his care of it under the *New*. Chriſt muſt have given us a form of *Civil* Government as well as *Sacred*, a *Statute Law* by which our *Courts* of *Juſtice* muſt be regulated, and to which 'tis not in the Power of *King* and *Parliament* to add on Statute, or elſe *Chriſt* muſt be thought leſs faithful in his Houſe, then *Moſes* was, and God leſs careſull of the *Chriſtian* than the *Jewiſh Church*.

And indeed Arguments of this Nature taken from Similitudes may be uſed to conclude things manifeſtly falſe, as *V. G.* God is not leſs kind to his *Miniſters* under the *New Teſtament* than under the *Old*, and therefore as in the Law of *Moſes* we are told punctually what they ſhould receive from the People, ſo muſt we be told alſo under the *New Teſtament*, under the Law there was on Earth an *High Prieſt* over the *Jews*, therefore we muſt have an *univerſal Biſhop* over the *Chriſtians*. *Moſes* appointed a living Judge of *Controverſies* to whom all *Jews* ſtood bound to repair in doubtful caſes, and according

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to whoſe word and information they were obliged to Act, not declining from it to the right hand or to the left, *Deut.* 17. 9, 12. And therefore by this Rule of our *Diſſenters*, God muſt have left us *Chriſtians* ſuch a living Judge, or elſe his care and kindneſs towards the *Chriſtian Church*, will be leſs then was his care and kindneſs to the *Jewiſh Church*.

2*ly*. It is falſly ſuppoſed by this Argument that *Moſes* was ſo exact and full in all his inſtitutions, that nothing afterward was to be added to them, or ordained by the *Rulers* of the *Church*; for the better obſervation of them, the *Rulers* of the *Jewiſh Church* did, notwithſtanding his exactneſs, do many things, *Sacred* and *Civil*, for which they had no precept to direct them, nor any other Warrant but the uſe of reaſon and prudential diſcourſe, and they made many conſtitutions which were of things very uſeful and neceſſary to be decided for the direction of the practice both of *Prieſts* and *People*. The inſtances of this Nature are very numerous, and may be ſeen in *Dr. Leightfoots Temple Service*, from whence I ſhall Collect theſe few: The Law of *Moſes* appoints no Subſtitute to the *High Prieſt* in caſe of his uncleanneſs, or any other matter which might render him unfit to do his Office, at the great day of expiation, or any other Solemnity. Proviſion therefore was made for this, and other occaſions of like Nature, by appointing with him a *Sagan*, or a Subſtitute who might officiate for him in ſuch caſes. *Leight.* *p.* 34. *p.* 169. And of whoſe officiating for him in the great day of Expiation, we find an inſtance in *Joſephus*. They had no Command for ſounding their Trumpets every Morning at the opening of the Court Gates, particularly

Anſwer 2.

l. 17. *cap.* 8. *p.* 597.

at

at the opening of the Gate *of Nicanor*. "But "tho this practice had no expreſs and literal "Command, yet was it grounded upon this ne- "ceſſity and reaſon, becauſe that the *Levites* and "*Stationary Men* might have notice to come to "attend their *Desks*, and *Service* and that the
Temple Serv. *p.* 57, 58. "People of *Jeruſalem* might hear, and take "notice, and thoſe that would come to the "*Temple*; ſo that this ſounding was, as the Bells, "to ring them in to the *Service*. Agreeable to this was alſo the ſounding, ſtriking, or ringing of their great Bell *Migrephat*. The conſtant Pſalms
Ibid. *p.* 111. *p.* 59. ſung by the *Levites* every day of the Week, with the reaſons why they made choice of them. The four and twenty courſes of the *Iſraelites* of the ſtation, is no where mentioned, or appointed in the Law of *Moſes*, and yet it was an excellent conſtitution: "For there were ſome ſa-
p. 63. "crifices that were ſacrifices of all *Iſrael*, and "particularly the daily Sacrifice; now it was "impoſſible that all *Iſrael* ſhould be preſent at "the Sacrifices that were to be Offered up for all "*Iſrael*; and therefore it was needful that ſome "*Repreſentatives* ſhould be choſen, who inſtead "and behalf of all the People, ſhould be pre- "ſent at every Sacrifice that ſhould be Offered "up for the whole Congregation. Now be- "cauſe it would be too heavy for one Company "of Men to attend continually on this Work, as "the daily Sacrifice required, therefore they ap- "pointed twenty four Courſes of theſe *ſtatio-* "*nary Men*, as well as of the *Prieſts*, and *Le-* "*vites*, that their attendance in theſe viciſſitudes "might be the more eaſie, for which cauſe alſo "was made the like diviſion of the *Prieſts* and "*Levites*, There was Sacrificing in the *Tem-*
p. 64. "*ple Service* twice a day, and reading of the

"Law

" Law at leaſt twice, and Prayers four times;
" and it became them, and behoved them, if
" it had been poſſible, to have been all attend-
" ing there, but becauſe this could not poſſibly
" be done, they ordained theſe Courſes of *Sta-*
" *tionary Men*, to be as the Deputies of all the
" People, and a *Repreſentative Congregation* in
" their behalf. It had been an open contempt
" of thoſe ordinances, if being daily Admi-
" niſtred, none of the People had attended at
" them, and it would have been a hazard that
" in time they might have been neglected by
" the People, if they had been left to their own
" liberty to come, or not come to them as they
" ſaw good; therefore to prevent this viſible
" contempt that might have accrued, and to
" provide that there might be always a Con-
" gregation of the People, Theſe *Stationary*
" *Courſes* were ordained, that if Devotion
" brought no other of the People to the Ser-
" vice, yet theſe, *their Repreſentatives* might
" be ſure to be there. That the *High Prieſt*
ſhould confeſs over the Scape Goat *all the Iniquities of the Children of* Iſrael, *and all their Tranſgreſſions, in all their Sins*, we read *Lev.* 16. 21. But in the Law of *Moſes* we find no form of Words which the *High Prieſt* was to uſe, and therefore the *Rulers* of the *Church* appointed him to ſay: *Ah Lord! thy People, the Houſe of* Iſrael *have ſinned, and done perverſly, and tranſgreſſed before thee, I beſeech thee now Oh Lord, expiate the ſins, perverſities and tranſgreſſions which the Houſe of* Iſrael *thy People have ſinned, done perverſly, and tranſgreſſed before thee*, &c. in the ſame Chapter the *High Prieſt* is Commanded to Offer *a Bullock for a ſin Offering for himſelf, to make an Atonement for himſelf and* p. 173. v. 6, 11.

for his House. Atonement for sin could not be made without confession of it; provided that the sin were known, it was therefore necessary that he should make confession of his sin in order to this Atonement, wherefore, no Words of confession being prescribed by the Law of *Moses*, they ordered him to say: *Ah Lord! I have* p. 171. *sinned, done perversly and transgressed before thee, I and my House, I beseech thee, ob Lord, expiate the sins, perversities and transgressions whereby I have sinned, done perversly, and transgressed, I and mine House,* &c. Moreover by every sin and trespass Offering Atonement was to be made, and so the sin of the offendor was to be confessed, but there being no form of confession mention'd in the Law of *Moses*, the *Rulers* ordered the offendor to confess in this wise, *I* p. 69. *have sinned, and done perversly, I have rebelled, and done thus and thus, but I return by repentance before thee, and let this be my expiation.* The Law of *Moses* in many cases appointed a Meat Offering, but neither determined of the quantity of Corn, or Oyl to be brought for it, and therefore p. 95. the *Rulers* determined that no Meat Offering should consist of less than the tenth part of an *Ephah* of *Corn*, and a *Log* of Oyl. Moreover a Man that lived at a great distance from p. 99. *Jerusalem* was fallen under such an offence for which a Sacrifice was due by the Law, the enquiry hereupon was what must he do? must he away presently thither to offer his Offering? must he neglect his Imployment at home, and Travel up to *Jerusalem*, at a charge double or treble to the charge of the Sacrifice which was to be Offered, laying all other things aside till that be done? this being not declared expresly in the Law of *Moses*, they determined in this

case,

caſe, that he that became lyable to any Offering might defer the paying of it till the next Solemn Feſtival of the three came, when all muſt appear before the Lord at *Jeruſalem*. The Law had ſaid, *thou ſhalt Reverence my Sanctuary*, but had not particularly declared in what Actions that Reverence ſhould be expreſſed, they therefore ordained, in the purſuance of that general Precept, that no Man ſhould go into the *Temple* to Worſhip with a *Purſe*, a *Staff*, or his *Shoes* on, no Man was to ſpit, no Man to ſit there during the time of Divine Service, nor uſe any irreverent Geſture. To theſe we may add the *Gizbarin* or the three common *Treaſurers* and *Overſeers* of the *Temple* ſtock, and all conſecrated things, and the *Catholikin*, who were *Head Treaſurers* over them. The ſinging of the *Levites* Children with their *Fathers*, as our *Choriſters* now do. The ſuſpenſive Treſpaſs Offering. The *Croſs* upon the Wafer made in Oyl. The manner of their *Lotteries* for the Service of the *Prieſts*. Their Publick and private Prayers, and their Worſhipping in time of Prayer. the way of diſcovering the *New Moon* before their Feaſt, and giving notice of it. The manner of ſaying the *Ægyptian Hallel*, and the manner of conveying the *Scape Goat*, and giving notice of it, when done. The Branches of *Pome-Citron* uſed at the Feaſt of *Tabernacles*, and the *Pſalms* then ſung. Laſtly the time, place and perſon for reading the Law at the Seventh year.

p. 116, 117, 118.
p. 39.
p. 36.
p. 53.
p. 83, 84.
p. 96.
p. 103, 105.
p. 108. 119.
p. 122, 123.
p. 138, 139.
p. 174, 175.
p. 180, 181.
p. 189.

All theſe, to omit many more of the like Nature, were things needful, or at leaſt uſeful to be determined, and yet the Law of *Moſes*, hath ſaid nothing of them. If therefore notwithſtanding any Precepts forbidding the addition to

the Law of *Moſes*, or the exactneſs of the Preſcriptions of that Law, the *Rulers* of the *Jews* found cauſe, or at leaſt thought themſelves impowered to appoint, and to determin of theſe things, why may not *Chriſtian Magiſtrates* and *Governours* uſe the ſame Power in the Church of Chriſt? If doing this was no derogation from the fidelity of *Moſes*, in writing of the *Jewiſh* Law, why ſhould we think that doing matters of like Nature is any derogation from the fidelity of *Chriſt* in giving us that *Goſpel* which is ſtiled the Law of liberty?

Anſw. 3. 3*ly*. Certain it is Chriſt hath done what this objection doth aſſert his faithfulneſs obliged him to do, *viz.* He hath not in the Writings of the *New Teſtament* given us a perfect *Rule* which clearly and expreſly mentions all *Ceremonies* which are needful to be uſed in his Service, or hath determined all things indifferent in their own Nature, but disjunctively neceſſary, or after which way or manner, we muſt Act continually in the performance of his *Worſhip*. For inſtance: He hath ſaid nothing of *the time or place* where, and when he would have us to *Aſſemble* for his Worſhip, or of the *Ornaments* of the place, or the diſpoſal of the Seats for *Prieſt*, or People, or whether Men ſhould *Sit* or *Stand* during the hearing the Word Read or Preached, or of the *Number* which ſhould Aſſemble at one place, or be under the care or the inſpection of *one Paſtor*; nor *how long* we ſhall continue ſo Aſſembled, and when the Solemnity ſhall be diſmiſt. And yet he who commands us to *Aſſemble* for his Solemn Worſhip, muſt command ſome Number to Aſſemble, with ſome *Miniſter*, in ſome place, and at ſome time. He hath enjoyned Publick Prayer, but he hath not

not determined, whether we muſt Pray in a *ſet form* of words, or only in words *premeditated*. Or 3*ly*, without *Antecedent Meditation* what we ſhall ſay, or whether we ſhall Pray in words compoſed by our ſelves, or preſcribed by others. He hath not told us who ſhall pronounce the Prayers, whether the *Miniſter* alone, or whether the *People* may not bear a ſhare in the performance of that duty, by ſaying with, or after him, or by reſponſes, or alternate ſentences, as was the Cuſtom in the *Jewiſh Church*? He hath not told us how oft we ſhall meet publickly for the performance of this duty, whether every morning and evening, *Wedneſday*, and *Friday*, or only on the *Lords day*: He hath appointed the *Scriptures* to be read in our *Aſſemblies*, but then he hath not told us who ſhall be appointed for that work, whether a perſon ſhall be *Ordained* for that Office, as in the *Latin*, and the *Eaſtern Churches*, or a *Clark* as it is uſual in our *Churches*, whether Scripture alone may be read there, or the *Epiſtles* and writings alſo of *Pious Men*, as in the *Primitive Church* they did. He hath not told us *what Chapter*, or *what Book* we are to read or in *what Method*, or *how much*; whether in the *Old* or the *New Teſtament*, or *what Tranſlation* ſhall be approved by any Church. He hath commanded that his word be Preached in our *Aſſemblies*, but hath not plainly told us who alone ſhall Preach, whether *ordained perſons* only, or alſo *gifted Brethren*, whether *with Licenſe*, or *without*, nor in *what Method*, whether by Doctrine and uſe, or any other way, whether with Study, or without, whether by chuſing of a *Text*, or only chuſing of a *Subject* to diſcourſe upon, whether with Notes, or only by the help of Memory, whether in a place dedicated to that

ſervice, or not dedicated, whether in a *Church*, or in the open Field, nor laſtly hath he told us *how often*, nor *how long* we are to Preach.

He hath Commanded us to ſing *Pſalms*, but then he hath not told us whether all ſhould ſing together, as is the Cuſtom in our *Pariſh Churches*, or only ſome, as in *Cathedrals*. Whether the *Pſalms* we ſing ſhould be in *Rythms*, or *Meeter*, or not, whether we ſhould ſing with *Vocal* only, or with *Inſtrumental Muſick* alſo, nor what Rythms, or what Tranſlations of the *Pſalms* ſhould be approved or allowed to be ſung in *Churches*, whether we ſhould ſing before, or only after Sermon, or whether we ſhould do it ſtanding, or in the ſitting Poſture.

He hath ſaid, *Go and Baptize all Nations*, but hath not clearly told us who ſhall Baptize, and in what caſes, whether the *Prieſt alone*, or any *other Chriſtian*, eſpecially in caſes of neceſſity, whether Baptiſm ſhall be Adminiſtred to *Infants* is not expreſly ſaid in Scripture, but is left to be collected thence by *Analogy*, and rational deductions, whether *all Infants* are to be Baptized, or only thoſe of *Chriſtian Parents*, or of true *Relievers*, whether *with ſtipulators*, or *without*, whether we ſhould Baptize in a *River*, *Pond*, *Spring*, *Font*, or *Baſin*, whether Infants ſhould be Baptized *at Eight days old*, within *a Month*, or only at *Eaſter*, and *Penticoſt*, as was the ancient Cuſtom of the Church of God: Whether Baptiſm ſhould be Adminiſtred *by Dipping*, or *by Sprinkling only*, whether by *Dipping thrice*, as was the *Cuſtom* of ſome *Churches*, or only once, as other *Churches* did, whether only *Men*, or *Women only*, or both indifferently were to aſſiſt at the Baptizing of *Adult* perſons.

He hath ſaid *do this in remembrance of me*, but hath not told us on what days the *Lords Supper* ſhall

ſhall be Adminiſtred, or how oft, whether it ſhould be received *every day*, or *every Sunday*, as in the *Primitive Church* the Cuſtom was, or every *Month*, as in *Cathedrals* it is, or thrice a year, as is required by the *Rubrick*. He hath not told us in plain words whether conſecration of the Elements to be received be *neceſſary*, and what words muſt be uſed in Conſecration, nor hath he told us *who* alone *may Conſecrate*, whether *a Deacon*, or a *Prieſt* only, or who alone ſhall be admitted to the Sacrament, whether all *viſible Profeſſors*, or *ſincere Believers* only, whether they muſt be firſt examined by Church *Officers*, or only ſhould examin their own Conſciences. He hath not told us whether the Bread to be received ſhall be of *Wheat*, or of ſome other *Grain*, whether *one great Loaf*, or *more*. Whether the Wine ſhall be *mixt with Water*, or *not*, or whether it ſhall be *Claret*, *Muskadine*, or *any other ſort* of Wine, whether we ſhall receive *after Supper*, as *Chriſt* and his *Apoſtles* did, or in the *Morning*, as the *Chriſtians* under perſecution did, whether we ſhould receive it *Full*, or *Faſting*, *Sitting*, *Leaning*, *Standing*, or *Kneeling*, whether we ſhould receive at a *Communion Table*, or in our *Seats*, and whether that Table ſhall be of *Wood*, or *Stone*, whether it ſhall be *Round*, *Long* or *Square*, whether it ſhall ſtand in the *Eaſt* or *Weſt* end, or in the *Middle* of the *Church*, whether it ſhall have *Rails* or no *Rails*. All, or many of theſe things (to omit many other Circumſtances reſpecting *Ordination*, and *Church Diſcipline*) are left by *Chriſt* and his *Apoſtles* undetermined, and if this Argues in him *a defect of care and providence*, *or of fidelity towards his Church*, as this objection doth *Blaſphemouſly* ſuppoſe, what remains

but that our Bleſſed *Saviour* ſhould be charged with theſe neglects, it being certain from experience that he hath left us no particular injunctions for the determination of theſe matters. And if he muſt be deemed leſs faithful in his Houſe than *Moſes* was, becauſe he is not ſo particular in the preſcribing of ſuch *Rites*, I know not how we can excuſe him from that guilt, ſo *Blaſphemous* is the reſult of this Objection. And laſtly ſeeing theſe Acts of Worſhip cannot be performed without ſome of theſe Circumſtances which are thus left undetermined, if the determination of them by *Superiours* be a ſufficient cauſe for our Refuſal to be preſent at, or to joyn with them in theſe Ordinances, we muſt have cauſe ſufficient to renounce all Publick Worſhip.

Anſw. 4. 4*ly*, We ſay there is a manifeſt diſparity betwixt the *Goſpel* and the *Jews* ſtate, and that good reaſon may be given why, tho all *punctilio's* were determined then, it ſhould not be ſo now. For the People of the *Jews* lived all under one *Civil Government*, whereas we *Chriſtians* live under different forms of Government, and are diſperſed throughout divers *Nations*, uſing *divers* Cuſtoms, and therefore could not, if at all, conveniently practiſe ſuch an *uniformity* of *Ceremonies* as we muſt have done, if *Chriſt* had determined every Circumſtance of his Worſhip as *Moſes* did. *v. g. dipping in Baptiſm* might be ſubject to little inconvenience in *hot Countries*, but if this ſhould have been enjoyned under the *frozen Zone* it might have hazarded the life of the *Baptized* perſon. The Cuſtom of ſome Countries doth make that *decent*, and a ſign of *Reverence*, and therefore fit to be impoſed, or obſerved in thoſe *Countries*, which is in other *Countries*, where no ſuch Cuſtoms do obtain, neither

neither *decent*, nor *a ſign of Reverence*, and ſo unfit to be required in thoſe Countries. See many other diſparities in the *Irenicum* of Dr. *Stillingfleet*.

Laſtly, The fidelity of *Moſes* here ſpoken of, is only this, that he did faithfully declare unto the *Jews* what God had ſpoken to him, concealing nothing of what God had commanded from them, he was faithful ſaith the Text εἰς μαρτύριον τῶν λαληθησομένων, *for a Teſtimony of what was to be ſpoken.* And therefore the fidelity of *Chriſt* compared with it, muſt not conſiſt in preſcribing *Ceremonies*, but in declaring the whole Will of God diſcovered to him, which that he punctually performed he himſelf aſſures us, ſaying: *The Word which I ſpeak is not mine, but his that ſent me. I ſpeak not of my ſelf, but the Father which ſent me he gave me a Commandment what I ſhould ſay. As the Father hath ſaid to me, ſo I ſpeak.* *Anſw.* 5. *Hebr.* 3. 5. *Joh.* 14. 10. *Joh.* 12. 49, 50.

"The Scripture is a Rule of even Ceremo- "nies in Gods Worſhip, for it gives preſcri- "ptions and directions in the *New Teſtament*, "concerning the Sacraments of *Baptiſm*, and the "*Lords Supper*. Now if it doth not preſcribe "all Ceremonies requiſite and convenient; then "it is only a partial, and imperfect Rule of Ce- "monies in Gods Worſhip, whereas we cannot "but hold it to be a perfect, adequate, and total "Rule of Ceremonial, as well as Moral Wor- "ſhip, (for) *it is able to perfect the man of God,* "*and throughly to furniſh him unto all good* "*works*, and ſo unto all *Ceremonies* that are "good works. So M. *Jeans*. Anſw. To ſhew the Abſurdity of this Argument take theſe few Inſtances of a like Nature. The *Scripture* is a Rule of *Juſtice*, and of *Charity* betwixt Man and Man, and of *Temperance* towards our ſelves, for it gives preſcriptions and directions in the *Obj.* 2. *Reply to Dr. Hammond. p.* 85 *Anſw.* 1.

New

New Teſtament concerning all thoſe Matters. Now if it doth not preſcribe all that is requiſite and convenient to be preſcribed in reſpect unto them, then it is only a partial and imperfect Rule of *Juſtice*, *Charity*, and *Temperance*, whereas we cannot but hold it to be a total, adequate, and perfect Rule of all particulars reſpecting Juſtice, Charity, and Temperance; For *it is able to perfect the man of God, & throughly furniſh him to all good Works*, and ſo to all particular Acts of Juſtice that are good Works, and ſo *all Humane Laws* concerning any Act of Juſtice, Charity, or Temperance, which are not meerly *penal*, but *directive*, muſt be a *Derogation from the Sufficiency of Scripture*, as well as the preſcribing of a *Ceremony*. 2*ly*, According to this Argument the *Scripture* muſt have preſcribed both *Time* and *Place*, and all the things which I have mentioned in Anſwer to the laſt Objection, or elſe no Time or Place, or any of thoſe things which are left undetermined by it, can be requiſite or convenient to be uſed in the Worſhip of God. So monſtrouſly abſurd is this way of Arguing. In farther Confutation of this Argument, I ſhall firſt lay down plainly the Aſſertion or Doctrine of the *Church* of *England* in reference to the Perfection of the *Holy Scriptures*, and from it give a direct Anſwer to this Objection. 2*ly*, I ſhall lay down the contrary *Tenet* of ſome *Non-Conformiſts* which is here aſſerted in this Argugument. 3*ly*, I ſhall endeavor to ſhew the Dangerouſneſs of this Opinion, and the Swarms of evil conſequences which do naturally follow from it. And 4*ly*, That they who hold it did, & do many things repugnant to it. And 5*ly*, That it doth neceſſarily make the Holy Scripture an imperfect Rule.

Anſw. 2.

1. Then, when we aſſert that *Scripture is a per-*

perfect Rule, we mean it thus, that *it doth perfectly contain all that is neceſſary to be believed, or done, in Order to our acceptance with God here, or to our happineſs with him hereafter*, not that it doth particularly preſcribe what ever Circumſtance of *Order*, *Decency* or *Convenience* may be obſerved in the Service of God. And this doth ſeem to me to be the true Diſtinction in this matter betwixt the *Proteſtant* of the *Church* of *England*, and the *Rigid Puritan*, that the *Proteſtant* of the *Church* of *England* aſſerts the *Holy Scripture* to be *a full and perfect Rule of all the Articles of Chriſtian Faith, and Chriſtian Piety*, but notwithſtanding he maintains that *Holy Scripture* hath left it in the Power of the *Church Governors Sacred*, and *Civil*, to appoint ſuch *Rites* and *Ceremonies* to be uſed in the Service of God, as they ſhall judge convenient, and conducing to the ends of Unity, and Order, Peace, and Love, Decency, Uniformity, and the Edification of the *Church*. And that by virtue of theſe General Rules, *Follow after the things, which make for Peace, and whereby we may edify one another*, *Let us walk by the ſame Rule, let us mind the ſame thing*, *Let all things be done decently, and in order*, *Let all be done to Edification, and to the Glory of God*, *Give no offence to* Jew *or* Gentile, *or to the Church of God, &c.* They in the General are authoriſed to appoint ſuch *Rites* and *Ceremonies* as they judge moſt conducing to theſe ends, and that all *Chriſtian* people who live under their Care and Juriſdiction, are bound to yield obedience to them in matters of this Nature by vertue of thoſe *Scriptures* which command them *to obey thoſe that Rule over them, and to ſubmit to them. To be ſubject to their Elders, and to the higher Powers, and*

Rom. 14. 19. *Phil.* 3. 16. 1 *Cor.* 14. 40.

Hebr. 13. 17. 1 *Pet.* 5. 5. *Rom.* 13. 1. 1 *Pet.* 2. 13.

and to every Ordinance of man for the Lords Sake. I ſay their Tenet is that by vertue of theſe *Scriptures* they are bound to yield obedience to them in all lawful things, that is, in all thoſe things which God hath not forbidden in his Word, for where there is no Law of God forbidding, there can be no tranſgreſſion, and therefore to refuſe obedience to our *Superiors* Civil, or Sacred, in thoſe matters, is to refuſe obedience in things lawful, and therefore to offend againſt the Precepts which call upon us to be ſubject and obedient to them. So that we do aſſert in Anſwer unto this Objection,

1. That the Scripture is a perfect Rule of all Ceremonies that *are good Works antecedently to the Command of man*, ſo that in Scripture ſome expreſs for them may be found, but that it is not ſuch a Rule of indifferent Ceremonies. 2*ly*, That 'tis as perfect a Rule as it needs to be in reference to *Ceremonies* uncommanded in particular; (1) By giving us the general Rules which ſhould direct *Superiours* in the impoſing of theſe things indifrent, but not in a particular Preſcription of them, as this *Objection* doth ſuppoſe, it being a plain contradiction that any thing ſhould be to us indifferent, and yet preſcribed to us in the Word of God. *Diſſenters* therefore muſt deny that there is any circumſtance of Worſhip, be it Time, Place, Geſture, or the Words in which it is to be performed, left indifferent, or that being ſo, that circumſtance muſt not be uſed in Gods Worſhip, or elſe they muſt confeſs the weakneſs of the Argument produced. And 2*ly*, Becauſe it doth command us to obey *Superiors* Civil, and Sacred, in all lawful matters, and ſo inſtructs us to ſubmit to what is not forbidden by Gods Word, when by *Superiors* it is commanded. This is our

Tenet

Tenet, and this is a direct, and a ſufficient anſwer to this Argument:

But on the other hand the Tenet of ſome *Nonconformiſts*, owned by this Argument, is this: *That no Church Governors ought to ordain, or introduce into the Service of God any other Rites or Obſervations than ſuch as God hath in his Word commanded, or Chriſt and his Apoſtles by their Examples, which they eſteem as Precepts hath approved, and that if they enjoyn ſuch things we muſt not yield obedience to them, but muſt reject them as humane inventions, ſuperſtition, and will worſhip.* This is that Doctrine in which the Myſtery of *Puritaniſm* doth conſiſt, and the pernicious conſequences of it are ſo many that any perſon, who doth weigh them ſeriouſly, will, if he be indeed a Lover of *Chriſtianity*, abhor, and heartily renounce that Doctrine whence they ſo naturally flow. And

1. This Doctrine caſts a reproach upon Religion, it gives juſt cauſe to *Magiſtrates* to ſcruple the admiſſion of the *Chriſtian* Faith, and to the *Atheiſt*, and the *Polititian* to repreſent it as the great inſtrument of ſedition, and diſobedience. For this opinion obliges men to thwart the *Magiſtrate* in all indifferent matters which he commands with a reſpect unto Gods Worſhip: If he commands them to come to *Church* on the *Lords-day* at ſuch a time, in ſuch a place, they muſt ſtand bound in conſcience by this Rule to refuſe to do ſo, becauſe in Scripture God hath not determined *how oft*, *what hour*, or *where* they ſhould aſſemble, if he commands them to be *uncovered* in the Houſe of God, to *ſtand*, or *kneel* whilſt they are praying, to *ſit* whilſt hearing, or the like, they muſt not do it, becauſe God hath not told them in his Word that they ſhould be uncovered

covered in his presence, that they should kneel, or stand whilst they do pray, or sit when they do hear. Now what a Scandal, what a base impeachment is it to our *peaceable Religion*, to say that it obligeth us to disobey *Authority* in matters God hath left us all to do or not to do at pleasure, only because he doth command us so to do them, as we might have performed them, had he not commanded us, and that nothing doth so much engage us to be refractory to the *higher Powers*, as that *perfect Law of Liberty* which *Christ* hath left us?

2*ly*, Upon the same account it must be sinful to obey those *Civil* Laws which do concern those Laws of *Justice*, *Charity*, and Mercy towards our *Christian* Brother which cannot clearly be collected from the written Word. For it is plain from Scripture that these are the *more weighty matters of the Law*, viz. *Judgment and Mercy*; *That to love God with all our hearts, and our Neighbour as our selves, is more than all Burnt-offerings and Sacrifices.* That to pray, hear, read the Word, receive the Sacrament, to fast, are but the means which God hath in his Word ordained for the encrease of Justice, Equity, Mercy, Love, Peace, Humility and Temperance, and such like *Christian* Graces, and therefore these must be the things in which God is concerned mostly that we should yield obedience. That when the *Scripture* reckoneth the Graces of the *Spirit*, it tells us they are *Love*, *Peace*, *Long-suffering*, *Gentleness*, *Goodness*, *Righteousness*, and *Temperance*, not prayer, fasting, hearing, receiving of the Sacrament, *&c.* And lastly 'tis observable that we are call'd to imitate our *heavenly Father* in acts of *Love*, and *Mercy*, our *Lord* and *Saviour* in *Meekness*, and *Humility*,

Matt. 23. 23.

Mark 12. 33.

Gal. 5. 22.

lity, Bowels of Mercy, Compaſſion, and *Self-denyal,* but not in prayer, and faſting, and in ſuch like duties. Since therefore God is more concerned for matters of this Nature, than for his outward worſhip, his Word muſt be more perfect in preſcribing of theſe duties, than any circumſtances of his worſhip, if then it be unlawful for us to ſubmit to any Ceremonies commanded by man which reſpect his worſhip; becauſe *Gods Word muſt be a perfect Rule, not only of all parts, but of all modes of Worſhip*; it muſt be more unlawful to ſubmit to any humane conſtitutions touching Equity, and Juſtice, Mercy, and Compaſſion, Love, Charity, and Peace; becauſe Gods Word muſt be ſuppoſed, in theſe more weighty and ſubſtantial matters, to be a Rule more perfect; And therefore all the Laws and Statutes reſpecting matters of this Nature, which cannot be collected from the Words of *Scripture,* muſt, by this doctrine, be caſhiered as vain Inventions, and *Chriſtians* muſt ſtand obliged to refuſe obedience to them. For inſtance, I am commanded to worſhip God in publick, but whether I muſt do it in a *Church,* or in the *Field,* in *black,* or *white,* or any other garb, by *ſtinted Words,* or by Expreſſions of my own *immediate Invention,* in this, or that, or a 3d poſture, is not expreſſed in *Holy Scripture*; If therefore in theſe caſes I muſt not yield obedience to any power that will command me to worſhip God in white, to pray in *ſtinted Words,* to do it *kneeling,* or the like, becauſe that *Scripture,* which is a Rule of Worſhip, hath not determined of theſe things, muſt I not do the like in other caſes of an higher Nature? and becauſe *Scripture* hath commanded that I ſhould be charitable, and give Alms, but hath not ſaid *what portion* I ſhall give, nor *when,*

nor

nor in what *place*, or to what *persons*, nor in what *manner*, whether by my self, or by the *Overseers of the Poor*, am I not bound as much to shew my disobedience to those Laws which *rate* me to the *Poor*, and which give power to *Officers* to *strein* on my refusal to pay that rate. If I must not joyn with an Assembly that doth use a *stinted Form of Words*, that *riseth* up at the *rehearsal* of the *Creed*, or with a *Pastor* that doth officiate in *white*, because these things are not commanded in the *perfect Rule of Worship*, how dare I to commence a sute of Law, to arrest a person for a debt, or to indite him for a trespass without *Scripture warrant*, these things being no where commanded in that perfect Rule of Equity and Justice? The Scripture having said: *There is utterly a fault among you that you go to Law one with another, lend, hoping for nothing again, if any man take away thy Cloak let him have thy Coat also*, but never said, If any man officiate in *white*, or by *a Form of Words*, do not joyn with him, is it not matter of just admiration that they who never scruple to act contrary unto the letter of the *Scripture* in the former cases, should be so very scrupulous in things no where forbidden in the Word?

1 *Cor.* 6. 7. *Luk.* 6. 35. *Matt.* 5. 40.

3*ly*, This dangerous opinion will force men to be troublesome in all the *Churches* of the World, and to refuse communion even with those *Assemblies* they are joyned with, nay had they lived in the *Jewish Church*, or any other Age of *Christendom*, they must have been continual *Separatists*. For where I pray you could they have found a Precept for all the *Jewish* Practises and Observations which I have mentioned in the foregoing Arguments? If they had lived in the next Age to the *Apostles*, with *Polycarp* and *Igna-*

Ignatius, who did converſe with the *Apoſtles*, where would the *Scripture* have afforded any warrant for obſervation of the Feaſt of *Eaſter*, which both the Churches of the *Eaſt* and *Weſt* obſerved in the days of *Polycarp*, as is recorded by *Euſebius*; or any Precept for bowing to the *Eaſt*, which *Pſeudo-Juſtin* mentions as a thing practiſed in his days; or for the Obſervation of the days on which their Glorious *Martyrs* died, which yet the Church of *Smyrna* mentions as a thing practiſed by the *Chriſtians* not long after the death of the *Apoſtles*; or for the Water mixed with the Sacramental Wine, of which both *Juſtin*, and St. *Cyprian* ſpeak; or for the portions of the Sacramental Bread ſent to the Sick, and abſent, to ſignify, they were partakers of the ſame Sacrifice, and belonged to the ſame Altar; or for their ſtanding in their publick worſhip, from *Eaſter* unto *Whitſunday*, and every *Lords-day* to teſtify their belief of our *Lords* Reſurrection, which yet by the Great *Nicene Council* was required to be obſerved by all *Chriſtian* People, and which they did accordingly obſerve. *Tertullian* gives us a Catalogue of many obſervations which the Church uſed in his days, and which ſhe vindicated not from the *Scriptures*, but from the Patronage of Cuſtom and Tradition. *I will begin*, ſaith he, *with Baptiſm; where coming to the Water we teſtify before the Preſident* (or Biſhop) *that we renounce the Devil, his Pomps, and his Angels, then are we thrice dipt, anſwering ſomething more than Chriſt commanded in his Goſpel; The Sacrament of the Euchariſt which our Lord inſtituted after Supper, we partake of in our Meetings before the day ariſe; we think it wickedneſs to faſt, or to pray kneeling on the Lords day; we kneel not from Eaſter to*

L. 5. c. 24.

Reſp. ad queſt. 118.

Apud Euſeb. l. 4. c. 15.

Apol. 2.
Cypr. Ep. 63.
Juſt. M. ibid.

Reſp. ad queſt. 15.
Can. 19.

De Coron. Milit. c. 3. 4.

Whitſunday; *whenſoever we go forth* or come in, or whatſoever we are converſant about, *we ſign our Foreheads with the ſign of the Croſs, and if you do require a Law of Scripture for theſe Obſervations, you will find none*; *Tradition will be alledged as the Author, and cuſtom the Confirmer of them. For theſe are obſervations which we defend not from Scripture, but from the title of Tradition, and the Patronage of Cuſtom.* This was the Practice of the firſt Ages of the *Church*, and as it grew more *ancient* its Conſtitutions grew more numerous, and ſo the men of this opinion, had they lived then, (as they did not, none that we read of in thoſe times ever pretending ſeparation from any *Church* on theſe accounts) they muſt have been obliged to ſeparate from all the *Churches* then in being. Come we to all the *Churches* of this preſent Age, and we ſhall find that this opinion will oblige the *Authors* of it to ſeparate from them alſo. For the *Church* of *Rome*, and all the *Eaſtern Churches* they muſt much more abominate on this account than any others, becauſe their Ceremonies are more numerous, and many of them *ſuperſtitious*. The *Lutheran Churches* have not only *Lyturgies*, and other ancient Ceremonies, which we obſerve, but they have alſo *Images*, & many other obſervations, which theſe men ſtile *Superſtitious*, *Popiſh*, *Antichriſtian Ceremonies*. In the Reformed *Churches* they will find *Lyturgies* of humane invention, and change of Apparel for Divine Service, even at *Geneva* they will find enjoyned a *Book of Common Prayer* compoſed by *Calvin*, the *Wafer Cake*, *the uſe of God-Fathers in Baptiſm*, *bidding of Prayer*, with divers other *Ceremonies*, no where commanded in the Holy Scripture; and ſo as Dr. *Durel* largely proves, it

is

is in all *Reformed Churches* of the *West*. *I am not able*, ſaith Mr. Baxter, *to bear the thoughts of ſeparating from almoſt all Chriſt's Churches upon Earth, but he that ſeparateth from one, or many, upon a Reaſon common to all, doth virtually ſeparate from all.* Since then it hath been proved that ſeparating on the Account of this principle is virtually condemning and ſeparating from all the *Churches* of this and all preceding Ages of the *Chriſtian* World, the Authors of it muſt renounce the principle, or bear the blame both of condemning, and *ſeparating from the whole Church of Chriſt throughout all Ages.*

Def. of the Princip. of love, p. 55.

This Tenet gives a great advantage to *Popery*, for it aſſerts that nothing circumſtantial muſt be performed in Gods worſhip without particular direction from the Word. Now it is certain that many circumſtances of worſhip, which concern *Prayer*, *Preaching of the Word*, *Adminiſtration of the Sacraments*, *Church Government*, *the Exerciſe of Church diſcipline*, are not determined in the written Word of God, and therefore it is needful, if this principle be true, either to own Traditions touching matters of this Nature to be received as the Word of God, or to confeſs he hath appointed ſome *infallible perſons*, whether *Pope*, or *Councils* it is not much material, whoſe determinations in theſe matters muſt be received as the Word of God. Now theſe two Tenets are the fundamental parts of *Popery*, on which their other Doctrins, and Practices depend, and which, if we admit, we cannot rationally reject whatſoever theſe infallible *Judges* ſhall determine, or deliver as *the unwritten Word of God*. I ſhall conclude this head with a large Paſſage out of Mr. *Baxter*, who, in his defence of his principles of Love, ſpeaks thus. "There

"are men, otherwiſe very honeſt and truly "Godly, who think that the *Scripture* is intended "by God not only as a general Rule, but a par- "ticular Law for all the very circumſtances of "worſhip, and that the ſecond Commandment "in particular condemneth all that is the pro- "duct or invention of man in or about the "Worſhip of God, and that to deny this is to "deny the perfection of the *Scriptures*; If this "opinion prevail, ſaith he, what abundance of "hurt will it do? For

"1. It draweth men into the dangerous "guilt of adding to the Word of God, under "pretence of defending its perfection, and ex- "tent. For what is adding to the Word of "God, but making that to be commanded or "forbidden by that Word, which is not there "commanded or forbidden? Since therefore evi- "dent it is that all particular circumſtances of "worſhip are not by that Word preſcribed, as I "have proved already, (whence it muſt neceſſa- "rily follow that ſome neceſſary circumſtances "not there preſcribed cannot be forbidden) it "is plain that this opinion which ſaith that all "circumſtances of worſhip are particularly pre- "ſcribed in Scripture, and that all not preſcribed "are forbidden there, muſt add unto the Word of "God.

"2*ly*, It prepareth men for *Infidelity*, and the "denyal of the Authority of *Holy Scripture*; for "when men are made to believe that Scripture, "if it be a perfect Rule, muſt be a Rule for "thoſe things which are not found in it at all, "they muſt be tempted, when they cannot find "all Accidents of worſhip particularly deter- "mined in it, to ſuſpect it as a deluſory, imper- "fect thing. The *Divine* Will ſay, it tells me "not

"not ſufficiently, and particularly what Books
"of Scripture are *Canonical*, nor which of the
"various Readings are right, nor whether it be to
"be divided into Chapters, and Verſes, nor into
"how many, nor in what Metre and Tune I muſt
"ſing Pſalms, nor what perſons ſhall be *Paſtors*
"of *Churches*, nor what Text I ſhall chuſe next,
"nor what Words or Method I ſhall uſe in my
"next Prayer or Sermon.

"3*ly*, This opinion which ſeems to plead for
"the perfection of the Scripture Rule, doth
"plainly charge it with imperfection, and ob-
"ſcurity, for it aſſerts that it is neceſſary in
"Order to the perfection of this Rule that it
"ſhould have preſcribed every particular cir-
"cumſtance and mode of worſhip fit and re-
"quiſite to be uſed in Gods Service, and it is
"farther requiſite that it ſhould do this clearly
"in all the inſtances forementioned, ſince other-
"wiſe we cannot be aſſured, that we act in all
"theſe modes and circumſtances according un-
"to its directions. Now ſeeing it is certain that
"it hath not done ſo in all the inſtances fore-
"mentioned in anſwer to the former Arguments,
"ſince learned, pious and judicious men can find
"no ſuch determinations there, and therefore
"judge, diſpute, and act ſo variouſly in thoſe
"matters, becauſe they find nothing delivered
"in thoſe caſes with ſo great clearneſs, and par-
"ticularity as may determine them in all theſe
"caſes how to act; I ſay this being ſo, it muſt
"be evident that *Scripture* cannot be according
"to this ſuppoſition a ſufficient, plain and per-
"fect Rule.

"4*ly*, This miſtake tends to caſt all rational
"worſhip out of the *Church* by deterring men
"from inventing, or ſtudying how to do Gods

"Work aright, for if all that man inventeth or "deviseth, without a particular direction from "the *Holy Scripture*, be forbidden by it, then must "we not study to find out the true Method of "Praying or Preaching, nor must we study what "to say till we are speaking, nor what time, ge-"sture, place or words to use, there being no par-"ticular direction for these things, it being only "said in general, *Study to shew thy self a Work-"man that needs not be ashamed.* Now banish "Study, and you banish Knowledge, and ra-"tional Religion from the World.

"5*ly*, This opinion will bring in all confu-"sion instead of pure reasonable worship, whilst "every man is left to find that in *Scripture* "which never was there, one will think that he "findeth one thing there, and another, another "thing. Yea every man will be apt to think "he findeth that there which his own corrupt "mind brings thither. It will bring confusion "into *Families*, as well as *Churches*, whilst "every Child, and Servant will, by this prin-"ciple, be tempted to reject the Instructions of "his *Master*, or *Father* who would teach him "a Catechism, or form of Prayer for which "the Scripture affords him no particular di-"rection.

"6*ly*, And hereby all possibility of Union among "*Christians* must perish, till this opinion perish; "for if we must unite only in that which *Scripture* "doth particularly direct us to, we must not unite "at all. If we must all in singing Psalms agree in "no Metre, or tune in the *Church*, but one that "*Scripture* hath prescribed us, we must not sing "at all; If we must pray in publick only in "Words prescribed by *Scripture* to be used in "publick, we must not pray at all in publick;

"If

"If we muſt receive the Sacrament only when "it is conſecrated in Words preſcribed by *Scri-*"*pture*, we muſt not receive at all.

"*7ly*, Hereby *Chriſtian* love will be quen-"ched, when every man muſt account his Bro-"ther a *Tranſgreſſor* againſt the perfect Rule of "*Scripture* that cannot ſhew a Text of *Scri-*"*pture* for the hour, the place of worſhip, the "bells, the hour-glaſſes, the pulpit, the utenſils "which are uſed in the Service of God. Here-"by thoſe pious Men, *Calvin*, *Cartwright*, *Sibs*, "*Perkins*, *Hilderſham*, who uſed a form of "Prayer, yea almoſt all the *Chriſtians* in the "World muſt be condemned.

"*8ly*, This Doctrine will rack and perplex "the Conſcience of all *Chriſtians* by forcing "them to think that they are guilty of ſin by "every Tune, Metre, Word, Geſture, Time, "Place, or any other Circumſtance of worſhip "which they uſe without a Scripture warrant. "On this account ſome dare not pray in their "Families, ſome dare not think what they ſhall "pray, ſome dare not teach their Children to "pray, ſome dare not hear a ſtudyed Sermon, or "read a printed Book. To conclude, this Tenet "will affright poor people from *Scripture* and "Religion, and make us, our doctrine and "worſhip ridiculous in the ſight of all the "World.

Laſtly, I add that they who do affert this Tenet, do many things repugnant to it. As *v. g.* They introduce *Lay Elders* unordained, of whom there is no mention in the *Scriptures*, or in the *Church* of the firſt Ages. They ſing in ſtinted Metre Hymns of their own deviſing, for which no Precept or Example can be pro-

duced from the Book of God. Besides where hath our *Lord*, or his *Apostles* enjoyned a Direrectory for publick worship? and that which they imposed, what *Authority* could it pretend to, but that of man? They when they take an Oath do not refuse to lay their hands upon, and kiss the *Holy Scriptures*. Now all agree that *Oaths are solemn Acts of Divine Worship*, for they are Invocations of God, and thereby we acknowledge his Omniscience, and that he knows the uprightness of our intentions, and that his Justice will avenge it self on the false Swearer, and that his Power is able to inflict upon him the severest Judgments, and that he by his promise stands bound to help, and to reward all those who do believe, and act according to the *Holy Scriptures*. Here therefore is an outward *Ceremony* of *Humane Institution* joyned with many acts of religious worship. Again when they enjoyned the *solemn League and Covenant* they ordered that the whole Congregation should take it 1. *uncovered*, 2. *standing*, 3. *with their right hand lift up and bare*. Now let any man of reason say, if it be unlawful to submit to our three Ceremonies of kneeling, crossing, and wearing a white Garment in Gods Service, why it is less unlawful to use three other *Ceremonies* in that more solemn act of worship, *viz.* the taking of an Oath, or if men may appoint these *Ceremonies* to be used in taking of an Oath, what hinders but in other acts of worship they may do the like?

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Obj. 3. *It is unlawful to add unto the parts of Gods worſhip, but to add our Ceremonies to Gods worſhip is to add to the parts of Gods worſhip, which they endeavour to prove by* 12 *Arguments. To this Argument we anſwer* 1. *By ſhewing what outward worſhip in the general is,* viz. *The Acknowledgment of ſome Excellency in the Perſon worſhipped, by actions proper to expreſs our Senſe or Apprehenſion of that Excellency. Whence 'tis concluded that our Ceremonies can be no parts of worſhip, becauſe not in themſelves, or by their impoſition intended to expreſs our Senſe of any Divine Excellency: The Arguments to the contrary are briefly, but fully anſwered,* §. 1. Obj. 4. *To impoſe our Ceremonies without licenſe from Chriſt is to invade his Kingly Office, he being the ſole Law-giver to his Church, and dero-*

derogate from his Prophetick Office, which is the only Teacher of his Church, and the Appointer of all means whereby we ſhould be taught. Anſw. 1. *That it falſly is ſuppoſed that the Rulers of our Church have ordained any Ceremonies to teach Spiritual Duties by their Myſtical Signification, or to be Authentick means of Spiritual Teaching.* (2) *That it can be no derogation from Chriſts Prophetick, or his Kingly Office to ſtir up our minds by things apt to ſtir them up to the performance of their duty, or to expreſs and ſignify our duty by things apt to expreſs and ſignify it.* 3ly, *That it is not true that Chriſt in Scripture hath ſet down all things by which we may be admoniſhed of our duty.* 4. *That this Argument concludes with equal ſtrength againſt the impoſition of all Ceremonies, even time and place.* 5ly, *That the Injunction made by Rulers for Decency and Order, if they do truly anſwer theſe ends, are made by virtual Commiſſion from Chriſt, and therefore can be no Entrenchment on his Legiſlative Power. Mr.* Baxters *Objection anſwered,* §. 22.

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'IT is not lawful to add unto the parts of Gods worſhip; but to add our Ceremonies to Gods worſhip, is to add to the parts of Gods worſhip, therefore it is not lawful to add our Ceremonies to Gods worſhip. The Minor is proved by Mr. *Jeans* thus: Becauſe our Ceremonies are external worſhip, and therefore parts of Gods worſhip. That our Ceremonies are external worſhip he proves by theſe Arguments: §. 1. *Obj.* 3. *Repl. to Dr. Ham. p.* 85.

'1. Thoſe external Ceremonies whoſe proper uſe is the honouring of God are external worſhip; but our Ceremonies are ſuch. *Ergo*, *Arg.* 1.

'2. All external Ceremonies in their Nature formally elicited from Religion, are external worſhip, but our Ceremonies are ſuch. *Ergo*. *Arg.* 2.

Or thus: All meer and immediate actions of Religion are parts of Divine worſhip; but our Ceremonies are meer and immediate acts of Religion. Another argues in the like manner thus:

'1. As the means that God hath appointed to teach obedience be acts of Divine Service, ſo the means that man deviſeth, for that end and purpoſe, muſt needs be worſhip alſo. *Arg.* 3.

'2. Thoſe ſigns that are deviſed to be means of Spiritual Inſtruction by their notable, and *myſtical* ſignification are eſſential parts of worſhip: It being a part and means of his worſhip, to teach his worſhip. *Arg.* 4.

'3. The

Arg. 5. '3. The publick reading of the Scripture 'for the Edification of the *Church* is acknow-'ledged to be a part of Gods worſhip, ſo is the 'Preaching, Explaining, and Applying of the 'Word, and if to teach by Word be a worſhip 'of God, to teach by Sign, whether ſignifica-'tive by the appointment of God, or declara-'tory by the Invention of man, is worſhip alſo.

Arg. 6. '4. All actions whereby Spiritual Duties are 'taught in Gods ſolemn worſhip, are acts where-'by God is worſhipped, and all acts whereby 'God is worſhipped in his ſolemn Service, are 'worſhip; but ſignificant Ceremonies do teach 'Spiritual Duties in the worſhip of God, and 'conſequently God is worſhipped by them, and 'they are worſhip.

Arg. 7. '5. The uſe of *Jewiſh* Ceremonies in the ſo-'lemn worſhip of God was a part of his true and 'immediate worſhip, and ſervice, therefore others 'alſo muſt be a part of his worſhip; for, agreeing 'with them in common nature and uſe, they muſt 'needs conſent in the common nature of worſhip, 'tho they differ in their adjuncts.

Add to theſe the Arguments of Mr. *William Bradſhaw* in his Treatiſe of Divine Worſhip.

Arg. 8. '1. All Actions and Services that man per-*Chap.* 1. 'formeth directly to God are parts of Divine §. 2. 'worſhip, it being impoſſible to imagine how 'the Creature ſhould perform any Service or do 'any action to the Creator, but worſhip. But ſuch 'are the Ceremonies.

Arg. 9. '2. All Special things done in the Service of §. 3. 'God are worſhip; but ſuch are the Cere-'monies.

Arg. 10. '3. All Special actions done in the Service §. 4. 'of God muſt either bring Special honour to 'God, and ſo be parts of his worſhip, or they 'muſt

'muſt needs diſhonour him, becauſe all actions 'done in his worſhip which bring no honour to 'him, are a profanation of the Name of God.

'4. As *Civil Ceremonies* tend to the honour 'of them to whom *Civil Worſhip* is due, and is 'a part thereof, ſo *Religious Ceremonies* tend to 'the honour of him to whom *Religious Worſhip* 'is due, and is a part thereof, neither can any 'man imagine how any thing ſhould be *Reli-* 'gious, whether a Subſtance, or a Ceremony, 'but it muſt needs reſpect him whom Religion 'it ſelf reſpecteth. *Arg.* 11. *Chap.* 5. § 7.

'5. Thoſe peculiar Rites and Ceremonies 'which are in that manner and form uſed in the 'Service of God, that if God himſelf did but 'ratify, and confirm that preſent uſe of them, 'ſhould then be parts of his true outward wor- 'ſhip, muſt needs, as they are uſed without his 'Ordinance be parts of a falſe outward worſhip, 'for whatſoever God tieth in a peculiar manner 'to his worſhip is a part thereof. Thoſe *Cere-* 'monies therefore in controverſy being of this 'Nature, muſt be parts of falſe worſhip, for elſe 'the bare ratifying of them could not make them 'true worſhip. *Chap.* 7. § 20. *Arg.* 12.

For Anſwer to all theſe trifling Arguments, it will be only neceſſary to lay down plainly what is the Nature, and what are the Requiſites of *Religious worſhip*, which being done the vanity of theſe pretended Arguments will be obvious to every diſcerning Eye. *Anſw.*

Now outward worſhip in the general is *the 'Acknowledgment of ſome Excellency in the Perſon worſhipped by actions proper to expreſs our Senſe or Apprehenſion of that Excellency*, ſo that three things concur unto the Conſtitution of it, *viz.*

1. An

1. An apprehenſion of that *excellency* in a perſon which deſerves to be adored.

2*ly*, An Act of the will inclining us to do what we conceive is proper to teſtifie our apprehenſion of that *excellency*.

3*ly*, An outward Act, performed for the expreſſion of our Conceptions of that excellency.

Caroll. Where therefore there is no intention to expreſs our apprehenſion of any excellency in another, by any Action we perform, nor is there in the Nature of the Action any ſignification or expreſſion of that excellency, there can be no worſhip, and therefore no falſe Worſhip; it being therefore evident that in wearing of a Surplice, or uſing the ſign of a *Croſs*, there is no Natural ſignification of any excellency of that God we Worſhip, nor is there in us, who do uſe theſe things, any intention to expreſs our apprehenſion of any excellence in God, 'tis certain they can be no Worſhip, and therefore no falſe Worſhip of God.

2. This being the Nature of Worſhip in the general, Religious Worſhip muſt be an Act or Service in its own Nature, or the intention of the Worſhipper expreſſive of ſome excellency, or perfection in the object Worſhipped. And hence our knowledg, or conceptions of God, our diſputations and diſquiſitions touching his Nature, and his attributes are no parts of Worſhip, tho they be terminated upon God, and he be the ſole object of them, becauſe they do expreſs no Honour, they are not deſigned as the expreſſion of our apprehenſions of his excellency.

3. God being the only object of Religious Worſhip, all Worſhip that is truly called *Religious*, muſt be either terminated on God, or ſuch as doth

doth expreſs ſome excellency that properly belongs unto him, if it be terminated on God, and doth expreſs no excellency belonging to him, and give him no real Honour, tho it be deſigned to Honour him, it is then Superſtitious Worſhip of God, if it expreſs ſome excellency proper to God, but terminated one the Creature, it is then *Idolatrous Worſhip*. Thoſe *Ceremonies* therefore which are not uſed with a deſign to expreſs any Honour which we owe to God, cannot be ſuperſtitious Worſhip, and If they do not give that Honour to the Creature which is due to God, they cannot be Idolatrous Worſhip.

4*ly*, Altho thoſe duties which are performed by Chriſtians, relating to the ſecond Table, *viz.* obedience to *Magiſtrates*, love to our Neighbours, and all the Acts of Charity, and Juſtice, are done for the *Lords Sake*, 1 *Pet.* 2. 13. and with reſpect unto Gods Glory, *Matt.* 5. 16. and to this end *they eat, and drink*, and 1 *Cor.* 10. 31. do all other Civil Actions; yet are they not Religious Worſhip, becauſe the immediate ends of thoſe Actions is not the expreſſion of any excellence in God, but the pleaſing of the *Magiſtrate*, the doing good to our Neighbour, the refreſhing of our Bodies, that therefore any Act may properly be ſtiled *Religious*, it muſt proceed from a primary, direct, immediate tendance or intention to give Honour to God, or to expreſs our ſenſe of ſome of his perfections, or his Holy Attributes, wherefore the primary direct and the immediate intent of the Conformiſt in ſubmitting to the Ceremonies being the ſame, *viz.* Obedience to *Superiours* in lawful things, he cannot rationally be ſaid to perform Religious Worſhip by thus uſing them, tho he ſubmit to the injunction for the *Lords*

ſake,

ſake, who hath commanded that obedience. And ſince the *Magiſtrate* commands them not as immediate expreſſions, or acknowledgments of any excellency in, or Attribute of God, but partly for diſtinction, partly for decency, and uniformity, and partly for their *Antiquity*, and laſtly as being apt to put us in mind of our duty, they cannot be ſuppoſed by commanding of them to theſe ends to make them parts of Worſhip.

5*ly*, External and Bodily Worſhip is either Subſtantial, or Circumſtantial, and Ceremonial, the Subſtantial parts of Gods outward Worſhip are vocal Prayer, Praiſes, hearing of the Word, not as the word of Man, but of God, receiving of the Sacraments, as they import an entering into Covenant with God, and an *Euchariſtical Oblation* of our Souls and Bodies to him. Thoſe Bodily Acts which be performed by us in purſuance of theſe ſubſtantial parts of Worſhip, and whereby we do ſignifie either our Reverence of that God in whoſe preſence we are, or with whom we have to do, as ſtanding, uncovering the head, kneeling at Prayer, bowing of our Body at our entrance into the place of Gods Worſhip, proſtration, lifting up our Hands or Eyes to Heaven, or whereby we do make profeſſion of our Faith in God, as ſtanding up at the Creed, ro profeſſion of our Faith in a Crucified Saviour, on which account the *Ancients* uſed the ſign of the *Croſs*, or laſtly whereby we enter into Covenant with God according to his inſtitution, as by receiving of the Sacramental ſigns. All theſe are Ceremonial, or Circumſtantial parts of Worſhip.

6*ly*, Theſe Ceremonial parts of Worſhip are in the general commanded by God, and they are natural ſigns of *Reverence* required by the

ſecond

ſecond Commandment, for that forbidding all outward Religious Worſhip to be given to that which is not God, and that becauſe it is that Worſhip which is due to God, the affirmative part of that precept muſt be ſuppoſed to be this, *Thou ſhalt give unto me that outward Worſhip*; when therefore our *Church* Commands her ſubjects to *Kneel* at their receiving of the Sacrament with Prayer, and doth exhort, but not Command them, *to Worſhip God when they do enter into the place of Worſhip*, or bow unto the bleſſed *Jeſus*, who is *God bleſſed for evermore*, when they are by his Name put in Remembrance of that great Salvation which he hath wrought for us, ſhe only doth appoint that to be done at ſuch a time, which God hath in the general Commanded to be done, and ſo doth inſtitute no uncommanded part of Worſhip.

7*ly*, When any thing is by God Commanded to be done in his own Worſhip which doth not primarily, directly, and immediately tend to expreſs, or ſignifie our ſenſe or apprehenſion of his excellency, or his Attributes, the doing of it in its own Nature is no part of Worſhip, but only the doing of it in Obedience to the Command of God, for all obedience is an acknowledgment of Gods Sovereign Power, and the ſubjection which we owe unto it. Thus *v. g.* to receive the perſon that is to be Baptized, to give the Bread and Wine to the Communicants, are no parts of outward Worſhip, becauſe they are not directly and immediately deſigned to expreſs any excellence of God, but only done in order to the Baptiſing of the perſon to be received into the *Church*, or the convenience of the Communicants receiving. Sitting at the receiving of the Sacrament can be no part of Worſhip in

thoſe *Churches* which retain the geſture, becauſe it is retained only as a moſt fitting Table geſture, and all thoſe things which God enjoyned to be done in his own *Temple*, the uſe of the *Snuffers*, and the *Tongs*, the cleanſing of the *Candleſticks*, the lighting up of the *Candles*, the bringing in of the *Wood* for the *Burnt offerings*, with infinite things of a like Nature, could be no parts of Worſhip, otherwiſe than as they were performed directly in obedience to a Divine Command. Now hence 'tis eaſie to return an Anſwer to the forementioned objections: For,

1*ſt*. Hence it appears, that the proper uſe of thoſe Ceremonies of the *Church* of *England* which are not Natural, or Inſtituted parts of Worſhip, is not the Honouring of God by the acknowledgment of any of his excellencies, which is ſufficient refutation of the firſt Argument.

2*ly*, Hence it appears, that they are not meer and immediate Acts of Religion, or formally elicited from Religion, as the ſecond Argument ſuppoſes.

3*ly*, Hence it is evident, that all the means that God hath appointed to teach Obedience are not Acts of Divine Worſhip, as Preaching, Reading of the Word, pious Diſcourſe, good Advice, and good Example, which is ſufficient Anſwer to the third Argument, which alſo falſly doth ſuggeſt that our Ceremonies are deviſed to that end.

4*ly*, Hence it appears, that it is no part of Gods Worſhip to teach his Worſhip, teaching being an Action directed not immediately to God, but Men: nor are our Ceremonies deviſed to be means of Spiritual inſtruction by their

Myſtical

Mystical signification: nor are such signs necessarily essential parts of Worship, (unless afflictions which are signs of Gods displeasure designed to be means of Spiritual instruction, be also parts of Divine Worship) as the fourth Argument supposeth.

5*ly*, Hence it is manifest, that the teaching and reading of the Scriptures for edification of the *Church*, is no part of Gods Worship, for the reason mentioned before, on which false supposition doth the fifth Argument proceed.

6*ly*, Nor are all Actions whereby Spiritual duties are taught in Gods Solemn Worship, Acts whereby God is Worshipped, as is suggested in the sixth Argument.

7*ly*, Nor was the use of *Jewish* Ceremonies in the Solemn Worship of God, any part of his true and immediate Worship, unless they were such *Jewish* Ceremonies as did express, or signifie some Divine Excellency, or the acknowledgment thereof in those that used them, as the seventh Argument suggest, but doth not prove.

8*ly*, Nor are our uncommanded Ceremonies performed directly to God, as is supposed Argument the eighth.

9*ly*, Nor are all special things done in the Service of God parts of his Worship, as is asserted Argument the ninth.

10*ly*. Nor must all special Actions done in the Service of God bring special Honour to him, *viz.* by the signification of any of his excellencies, not the snuffing of the Candles, not the bringing of the Wood to the Temple, as the tenth Argument supposeth, such Actions are indeed performed in order to those things which do bring Honour to God, even as submission

to the Ceremonies prescribed by the *Church* is done in order to the free Preaching of the Word, and to the demonstration of our Obedience to *Superiors*, and to the preservation of the *Churches* Peace, by which things God is highly Honoured.

11*ly*, All Civil Ceremonies, or all the Circumstances of them, are not parts of Civil Worship; not the taking of the Cup, by the Cupbearer, but the Kneeling with it; not the filling out of the Wine, but the tendring it in that humble posture. In a word, only those Ceremonies whereby we do express our sense of some excellency in our *Civil Superiors*, or which by Nature, or by Custom signifie some excellency in the person to whom they are performed, are parts of *Civil Worship*. And so also is the case with reference to Religious Worship: Nor are our Ceremonies *Religious*, but only Ceremonies *used in Religion*.

12*ly*, Nor would the Command of God to use a Surplice, or sign with the *Cross*, to signifie to the Congregation the Reception of the Baptized Person into the Society of *Christians*, make these Ceremonies parts of Divine Worship, any otherwise than the doing of them would be an Act of Obedience to Gods Command, and therefore the doing of them without that Command, can be no Worship, and therefore no false Worship: Nor is all that God tieth in a particular manner to his Worship, any part thereof.

Obj. 4. "To bring in any Ceremonies of Ordained "and Mystical signification appropriated to "the Worship of God, without any License "from Christ himself, is to Trespass against his "*Kingly Office*, for he is the only *Law-giver* "to

" to his *Church*, and hath committed to her no " *Authority* of appointing new things, but a *Mi-* " *niſtry* to obſerve and do ſuch things as *Chriſt* " hath appointed with order and decency unto " Edification: It alſo is a derogation from the " fulneſs of *Chriſts Prophetick* Office: For *Chriſt* " is the only Teacher of his *Church*, and the " Appointer of all means whereby we ſhould be " taught and admoniſhed of any holy Duty, and " whatſoever he hath thought good to teach his " *Church*, and the means whereby, he hath per- " fectly ſet down in *Holy Scripture*, ſo that to " acknowledg any other means of teaching " and admoniſhing us of our Duty, than ſuch as " he hath appointed, is to receive another teach- " er into the *Church* beſides him, and to confeſs " ſome imperfection in the means he hath or- " dained to teach us by. *This I would learn*, ſaith *Ames*, *how we can acknowledg and receive any means of Religious teaching with Faith, except it appear to be appointed by an Authentick Teacher and Law-giver, and how our Prelates in appointing means of Spiritual teaching, which Chriſt appointed not, can be accounted therein Miniſterial Teachers under him as their, and our only Authentick Teacher: As alſo, if Chriſt be our Authentick Teacher in all good that we learn about Religion; who taught our Prelates ſo good manners as to put Feſcues of their own making into his hand, and ſo appoint him after what manner and by what means he ſhall Teach us?* To this objection I Anſwer:

That this Argument is grounded upon this *Anſw.* 1. falſe ſuppoſition, that the *Rulers* of our *Church* have inſtituted any Ceremonies *to teach Spiritual Duties, by their Myſtical ſignifications, or to be Authentick means of Spiritual Teaching*,

whereas I know no Ceremonies appointed to be uſed to that end, ſo that both the uſe of the Ceremony and the end, are matter of the *Churches Precept*, and it were folly for her to make ſuch *Conſtitutions*, for ſince the *Church* cannot diſcern whether I have learnt that Spiritual Duty by uſing of her Ceremonies, or not; She cannot puniſh the Offenders againſt ſuch an Ordinance, and ſo muſt vainly make it: She hath indeed appointed ſuch Ceremonies as ſhe conceiveth *apt to ſtir up the dull mind of Man to the remembrance of his Duty, by ſome notable and ſpecial ſignification*, and therefore hath enjoyned them, becauſe ſhe ſo conceiveth of them; but ſhe hath no where ſaid *that ſhe enjoyns them to Teach Spiritual Duties*, or aſſigned any determinate ſignification of them, *v. g.* ſhe hath enjoyned her *Miniſters* to wear a Surplice when they Officiate, but hath not ſaid that ſhe enjoyns it *to Teach them Innocence*, *or Purity*, or any other Spiritual Duty: She enjoyns her People to *Kneel* at the Sacrament, and tells us that we ſhould ſignifie thereby *our humble and grateful acknowledgment of the benefits of Chriſt*; but then ſhe doth not ſay that ſhe deſigns thereby to Teach us *Humility* and *Gratitude* for thoſe benefits, but only calls upon us to expreſs that humility and gratitude which ſhe ſuppoſeth we have learnt already. In a Word theſe Ceremonies are not by her appointed to ſignifie at all, much leſs to ſignifie what being uſed without her inſtitution they would not ſignifie, but they are appointed to be uſed as being apt when uſed, to mind us of, or, bring into our minds our Duty, or as fit to excite within us Pious meditations and reflections.

Preface to the C. prayer of Cer. &c.

Rubr. after the Communion.

2*ly*, I

2*ly*, I anſwer that if it be no derogation from Chriſts *Kingly* or *Prophetick* Office to ſtir up our minds to the performance of our duty by things apt to ſtir them up unto it, or to expreſs and ſignify our duty by things apt to expreſs and ſignify it, then can it be no encroachment on thoſe Offices to impoſe or require ſuch things as have an aptneſs thus to ſignify and mind us of our duties, for in it ſelf it cannot be unlawful to require what may be lawfully performed, tho it be not required; Now if it be a derogation from Chriſts *Prophetick*, or his *Kingly* Office to uſe ſuch things as are apt to put us in mind of our duty, it muſt be unlawful *to toll a bell* to put us in mind of going to Prayers, to keep by us a skull or *ſkeleton* to mind us of our Mortality, or a pare of Leathern Breeches, as Dr. *Prideaux* did, to mind us of our former low Condition, to have our vaults or burying places ready fitted and prepared, as the *Eaſtern* Nations had, and ſome great perſons have, becauſe theſe things are apt to mind us of our latter ends, or to ſet apart a cloſet in our Chambers for private devotions, that ſo our coming thither may mind us of our duty. Moreover, then the ingenious Meditations of pious Mr. *Boyle*, and *Quarles* his *Emblems*, and all the Hiſtory of the five Books of *Moſes* graven in Stone in the Chapter Houſe of *Sarum*, and all things of like Nature which are apt to bring to our Remembrance good things, and are not by our Lord in Scripture appointed to be uſed to theſe ends, muſt be all Sacrilegious uſurpations upon Chriſts *Kingly* and *Propbetick* Office. Again, then muſt that pack of *Cards* which Contains the whole Hiſtory of the *Popiſh Plot*, and our de- *Anſw.* 2.

liverance from it be guilty of this Crime, because they were designed to stir up our minds to an abhorrence of their wickedness, and a Thanksgiving to the Author of our Deliverance, and we, with equal reason, may ask that profound Question of Dr. *Ames*, *who taught the Author of them such good manners as to put Fescues of his own making into our hands to mind us of these things?* Lastly, Upon the same account it must be a derogation from Christs *Prophetick* and his *Kingly* Office to require men to come gravely into the House of God, or be uncovered there, or to kneel at their devotions, because these things are apt to stir up the dull mind of man to the Remembrance of the *Majesty*, and Greatness of that God with whom he hath to do. By these, and many other Instances of a like nature, it appears that, tho it may be doubted whether our Ceremonies be *indeed apt to stir up the dull mind of man to the Remembrance of his duty to God*, yet cannot it be rationally doubted but what is apt to do so may be both practised and imposed, without any derogation from the *Kingly* or *Prophetick* Office of our *Lord*.

Answ. 3. 3*ly*, Hath Christ set down in Scripture all things that may any way conduce to excite good affections in us, or give occasion to any pious Meditations, or hath he not? if he hath not, then is not the assertion true on which the Argument is grounded, *viz. That Christ in Scripture hath set down all things by which we lawfully may be admonished of our duty.* If he hath, then 'tis not possible, that any man should have a good affection, or pious meditation stir'd up within him by any other means, or object, then such as is expressly contained in the Word

of

of God: Than which aſſertion nothing can be be more falſe. Who knows not that memorable Story of the *Cook* who from conſideration of the heat of his own Fire was moved to reflect on the exceſſive torments of Hell-Fire, and thereby to abſtain from that iniquity which would expoſe him to them. Should a Diſſenter in his diſcourſe with one of this calling, or in his writings, adviſe him to make this reflection, would he uſurp upon Chriſts *Regal* or *Prophetick* Office?

Anſw. 4. 4*ly*, Tho this Objection ſpeaks only of Myſtical ſignificant Ceremonies, yet doth it, with equal ſtrength conclude againſt all Ceremonies, and againſt the Appointment of time, and place for publick worſhip; for if this be a good Argument, *Chriſt is the only Lawgiver to his Church; and therefore the Rulers of the Church may make no Laws concerning Ceremonies of Myſtical Signification*, why is not this as good, *Chriſt is the only Lawgiver to his Church, and therefore they may make no Laws touching the time and place of publick worſhip?* And if Chriſt hath committed to his *Church no Authority of appointing new things, but only a Miniſtry to obſerve and do ſuch things which Chriſt hath appointed*, then either Chriſt hath appointed time and place, or ſhe hath no Authority to appoint them. To this Dr. *Ames* anſwers, that *time and place are no new things.* But I hope to appoint new time and place, is to appoint new things, and to make Laws determining a time and place not determined before, is to make a new Law about them. Again if this Argument be good, *Chriſt is the only Lawgiver to his Church, and therefore the Rulers of the Church may make no Laws concerning Ceremonies*, &c. why is not this

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as good, *Christ is the only Lawgiver to his Church, and therefore the Civil Magistrate may make no Laws concerning the Payment of Tythes, or allowance of maintenance to Ministers, or of making charitable Provisions for the Poor, or touching any other Christian duty.* But must leave every man to his Freedom in these matters, as Christ did.

Answ. 5. 1 *Cor.* 14. 40, 10, 31, 32. 5*ly*, Christ having by his Apostles given Commandments which only primarily concern the *Rulers* of the *Church*, viz. *That all things in the Church be done decently and orderly, to the Glory of God, and so as to give none Offence,* that Christians should *follow after the things, which make for Peace, and whereby they may edify one the other.* I say this being so, all the Injunctions made by the *Rulers* of the *Church*, pursuant to the ends of Decency, and Order, the Glory of God, the avoiding Scandal, the preservation of Peace, Unity, Edification, and for prevention of the Contrary, are done by virtual Commission from this one *Law-giver*, and therefore can be no Entrenchment on his *Legislative* Power. And if *Superiours* should mistake in Judging that such things did really conduce unto the decency, and orderly performance of Gods Service, or to the other ends forementioned, when indeed they do not so, yet would not their imposing of them for these ends be any usurpation upon Christs *Legislative* Power, any more than a Law made by *Civil Rulers* which proveth inexpedient, or burthensome to the people, tho by the Makers of it it was intended for their good, usurps upon the *Legislative* Power of the *God* of *Heaven*; For as it is judiciously said by Mr. *Baxter*, *if just Authority shall injuriously*, (he should have said

Rom. 14. 19.

Disp. 5. *Chap.* 2. §. 29.

ſaid miſtakingly) *determine of ſuch things, it may be the Subjects duty to obey, becauſe theſe are not matters alien to their Power, and without their line, but only this is an imprudent overdoing in a work that belongeth to them.* When St. *James* ſaith, that *there is one Law-giver*, he moſt plainly ſpeaks of ſuch a Law-giver *who is able to ſave and to deſtroy*, or paſs the Sentence of Abſolution, and Condemnation upon others, whence he infers that they who take upon them to cenſure and condemn their *Brethren*, uſurp his *Prerogative*, but he ſpeaks not about the Laws of Decency and Order, and therefore cannot be ſuppoſed to condemn them.

And whereas Mr. *Baxter* doth plauſibly object againſt the Impoſition of our Ceremonies, *'that they are equally uſeful to the Church Uni-'verſal in all Ages as to any Particular Church 'or Age, and therefore ſhould be the Matter of 'an Univerſal Law, if of any, and ſo ſhould be 'the Work of the Univerſal Law-giver, if of 'any.* I anſwer, This, if granted, will only prove that there is no ſuch poſitive decency Expedience, or Edification in theſe Ceremonies, as is conceived by our *Rulers*, that ſhould render them fit to be impoſed, but doth not prove that they uſurp upon Chriſts *Legiſlative* Power by impoſing of them to theſe ends. But 2*ly*, This way of Arguing will neceſſarily condemn the *Church* of *Chriſt* throughout all Ages, ſhe having always uſed, and by her *Canons* and *Conſtitutions* impoſed ſuch Ceremonies as were equally uſeful in all Ages, and all *Churches*, as in any, as *v.g. ſtanding*, upon the Lords-day, *at Prayer*, receiving of the Sacrament of the Lords Supper *faſting*, and all the Ceremonies anciently annexed to baptiſm,

Anſw. to the Commiſſioners p. 65.

to

to omit many others of like Nature before mentioned. Now ſaith he in another place: I dare not think or aſſert that for truth which will condemn *all the Chriſtian Churches in the World throughout moſt Ages of it.* 3*ly*, The ſame Judicious Perſon gives us many inſtances of matters relating to the Service of God, which Chriſt hath not determined by Law; as *v. g.* 'What 'utenſils to employ about the Publick Worſhip 'of God: whether we ſhall receive the Lords 'Supper at a Table of Wood, or Stone, whether 'we ſhall ſing in Rythm, or Metre, or in Proſe, 'what Order ſhall be obſerved in Reading of 'the Scripture, or how much of it ſhall be read 'at a time, what Method we ſhall uſe in Preach-'ing, what Words in Prayer, or what Ge-'ſture, with many other things of a like Na-'ture which he moſt truly ſaith are all left to 'humane Determination, and to humane Pru-'dence. And yet according to his Argument, ſeing no reaſon can be given why the Determination of moſt of them would not be equally uſeful in all Ages and all Churches, *they muſt be the matter of an Univerſal Law, if of any, and ſo of an Univerſal Law-giver*, and ſo cannot be left to humane Prudence or Determination.

Diſp. 5. *Chap.* 2. *from* §. 7. *to the* 24.

ibid. §. 27. 28.

Again, when the ſame Perſon Argues againſt the Impoſition of our Ceremonies thus: *If theſe things are needful now, why not throughout all Ages, and all Churches, if therefore Chriſt did neither by himſelf, nor his Apoſtles, inſtitute, and impoſe theſe Rites, then either the impoſing of them is needleſs, and conſequently noxious, or elſe you muſt ſay that Chriſt hath omitted a needful part of his Law, which implyes that he was either ignorant what to do, or neglective of his Affairs.*

Diſp. 5. *Chap.* 4. §. 3.

Affairs. This Argument again condemns all the *Churches* of *Christ* throughout all Ages, ſince the Apoſtles times, who have always uſed ſome Ceremonies, *which neither Chriſt nor his Apoſtles thought fit to inſtitute.* And 2*ly*, It alſo renders it unlawful for humane Prudence to determine any of thoſe things, which, ſaith he, *Chriſt* and his *Apoſtles* have left undetermined, they being moſtly ſuch as are, or may be *equally uſeful in all Ages of the Church*, and ſuch of which it may be ſaid whenſoever they are determined by humane Prudence, *if they are needful now, why not always?* &c.

CHAP. V.

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Obj. 5. *Thoſe Ceremonies which God himſelf appointed to teach his Church by their ſignification may not now be uſed, much leſs may thoſe which man hath deviſed*, §. 1. Anſw. 1. *That as St.* Paul *ſubmitted to ſome Jewiſh Rites unlawfully required by the Jewiſh Chriſtians, that he might gain the Jew and Miniſter to their Salvation, ſo may the Chriſtian ſubmit to Ceremonies unfitly impoſed by Superiors, for like good ends.* Anſw. *the* 2d. *This Argument offers nothing*

nothing againſt ſigns Natural and Cuſtomary, ſuch as are kneeling at the Sacrament, the Croſs in Baptiſm, ſtanding up at the Creed. But only againſt ſigns arbitrary from the impoſing of which the Excellent Biſhop Taylor *doth excuſe our Church*, §. 2. Obj. 6. *The uſe of the Ceremonies is ſuperſtitious, and therefore cannot be ſubmitted to.* Anſw. *By ſtating the true Notion of Superſtition, and ſhewing*, 1. *That Superſtition is a ſpecies of falſe Worſhip, and therefore where no Worſhip is exhibited by the act done, or intended by the Doer or Impoſer of it, as in the caſe of our Ceremonies, there can be no Superſtition in that Act.* 2ly, *That Superſtitious Worſhip undue as to the manner of it can only be performed by offering that as acceptable and pleaſing to God, or as an Exerciſe of Religion, or an Acknowledgment of ſome of Gods Perfections which is not ſo.* 3ly, *All Superſtition conſiſting Fundamentally in this miſtake, and formally in the enſuing Practice; It follows that the Forbearance of an Act upon the like miſtake,* viz. *That we conceive it well-pleaſing to God, and tending to his Honor to forbear it when indeed it is not ſo, is Superſtition*, §. 3. *Hence our*

Diſſen-

Diſſenters muſt be Superſtitious, provided that the Rites, that they refuſe Submiſſion to, be lawful in themſelves. 1. *Becauſe they do, and muſt eſteem this their refuſal as an Act of ſpecial Honour done to God.* 2ly, *Becauſe they muſt eſteem themſelves by this forbearance Preſervers of Gods Worſhip pure and ſpiritual.* 3ly, *Becauſe they muſt eſteem themſelves under a neceſſity of diſpleaſing God by joyning in Communion with us,* §. 4. §. 5. *What is the true Import of Edification,* §. 6. Obj. 7. *We muſt not ſubmit to the Inſtitution or Introduction of New Sacraments; And therefore not to the Inſtitution of the Ceremonies of the* Church *of* England, *they having the Nature of Sacraments,* §. 7. Anſw. 1. *That the Ceremonies of the* Church *of* England *are not appointed to be ſigns of Spiritual Grace, or to confirm Grace to us.* 2ly, *That the deſigning of theſe Ceremonies to expreſs, ſignify, or bring into our minds Spiritual Duties, cannot make them Sacraments: With reaſons, why the Repreſentation of ſome Spiritual Duty by a myſtical Rite, cannot as properly pertain to the Nature of a Sacrament, as the ſealing ſome Spiritual Promiſe doth,* §. 8.

Many

Many things required in Sacraments which are all wanting in our Ceremonies, §. 9. *Mr.* Baxters *Arguments to prove the Croſs, as uſed in our Church a Sacrament are anſwered*, §. 10.

CHAP. V.

Obj. 5. §. 1.

BUt ſay Diſſenters: 'If thoſe Ceremo-'nies which God himſelf ordained to 'teach his Church by their ſignification, may 'not now be uſed, much leſs may thoſe 'which man hath deviſed; now God hath 'abrogated his own, not only thoſe that were 'appointed to prefigure Chriſt, but ſuch alſo as 'ſerved by their ſignification to teach *moral* du-'ties, and ſo as now, without great ſin, none 'of them can be continued in the Church, no 'not for ſignification, and therefore to bring in 'others of like Nature, is to Judaize. To 'confirm this Argument they add, that if men 'may impoſe ſuch Ceremonies, becauſe of their 'ſignificancy, they may reduce into the *Church* 'of *Chriſt* all the whole Maſs of *Jewiſh* Cere-'monies, as *v. g.* 1. Thoſe of moral ſignifica-'tion, as the *not eating of Blood*, to teach us 'to avoid cruelty towards the life of man and 'beaſt; the not eating of *unclean beaſts*, to de-'note our abhorrence of the impurities and 'immoralities which by that abſtinence the 'Jews were taught to refrain from; the not 'touching any thing unclean, to mind us of 'avoiding all filthineſs of Fleſh and Spirit, to

'omit

'omit infinite inſtances of like Nature. 2*ly*, By 'the like reaſon many *Jewiſh* Rites which were 'Types, and *Shadows of things to come may be* 'reduced into the Church upon other accounts, 'as *v. g. Circumciſion*, to mind us of *the Cir-* 'cumciſion of the Heart, the *Paſchal Lamb*, 'to ſignify our Gratitude for paſſing from 'Darkneſs unto Light, or from our Spiritual 'Thraldom unto ſin, into *the Liberty of the Sons* 'of God, all Sacrifices of Thankſgiving, and 'all whereby they owned God to be the Author 'of Life and Death, and all their temporal 'Mercies, and did Acknowledge that they de- 'ſerved to die for ſin, and all the *Jewiſh* Gar- 'ments importing Spiritual Duties to be per- 'formed by their *Prieſts*, with many things of a 'like Nature. And indeed, ſaith Biſhop *Taylor*, *If the Church might add things, or rituals of Signification, then the Walls might be covered with the Figures of Doves, Sheep, Lambs, Serpents, Birds, and the Communion Table with Wine, Herbs, Tapers, Pidgeons, Raiſins, Hony, Milk, and Lambs, and whatſoever elſe the wit of man can invent. But the manner of teaching theſe truths, by Symbolical things & actions, is too low, too ſuſpicious, too dangerous, to be mingled with Divine Lyturgies. Chriſt may, as he pleaſe, conſign his own good things that he gives us, but he conſigns no good, and repreſents none but what he alſo gives and effects in that Miniſtration, and under that Sign; but a Symbolical Rite of humane Invention to ſignify what it doeth not effect, and then introduced into the ſolemn Worſhip of God, is ſo like thoſe vain Imaginations, and Repreſentiments forbidden in the ſecond Commandment, that the very Suſpition is more againſt Edification, than their uſe can pretend to, and it is* Duct. Dub. l. 3. c. 4. R. 20. §. 7.

also unbefitting the Gravity and Spirituality of our Religion.

'Moreover it is certain that Christ did therefore break the Yoke of *Moses* and cancel all 'the *Ceremonial* Rites contained in that Law, 'because they were in themselves *Burthensome*, 'Acts 15. 10. *Unprofitable and weak*, Hebr. 7. '18. 13. 9. because they were but *weak and* 'beggarly *Elements*, Gal. 4. 9. *The Rudiments* 'of the *World*, Col. 2. 8, 20. *Rudiments to* 'which we were in bondage, Gal. 4. 3, 9. And 'were appointed only *till the time of Reforma-* 'tion, whence it doth seem to follow, that to in-'troduce like Rites, as *burthensome, unprofitable,* 'weak and beggarly, is to reduce us in some 'measure to a state of *Judaism*. And that we are not to be subject to such Rudiments is proved from *Colos.* 2. 20. Where the Apostle speaking partly of the *Jewish* Ordinances which were abolished, and partly of the Institutions of the *Essens* or *Philosophers* which others labored to bring into the *Christian Faith*, said thus: *If ye be dead with Christ from the Rudiments of the World, wherefore, as living in the World are ye subject to Ordinances*? i. e. saith Dr. Still. *If ye are freed from the Yoke of the Law, what reason is there ye should submit to another, which depends only on the Authority and Invention of men,* and Dr. Hammond thus: *If ye have received the Christian Faith as you ought to do, and have made that use of the Death of Christ as to have forsaken all other Doctrines, and Practices, to receive him, and so to look upon the Rights of the* Jews, *and the Philosophy of the* Gentiles *to be abolished and out-dated, why do you now subject your selves to such Abstinencies as either out of Heathen, or* Jewish *Practices are brought in among*

Serm. of Superst. p. 15.

In locum.

among you? And whereas it is answered, 1. That *the Apostle speaks not here of those who had Lawful Authority to impose such things, but of Seducers* : It may be thus replyed : That this is not material, seeing the *Apostle* doth not reject these things, *as being introduced without just Authority*, but as being Ordinances to which the *Christian* ought not to be subject, they being *Rudiments of the World*, and things which did insinuate that they who practised them were not yet *dead unto the World with Christ*. 2*ly*, Whereas 'tis answered that the *Apostle speaks not of things appointed meerly for Decency and Order, but of such things as are supposed by the Imposers to have more of true Perfection and Sanctity in them, more Humility and Mortification, and consequently to be more pleasing to God than bare obedience to the Precepts of* Christ, *and his* Apostles, *and that such only are here censured*, it is replyed; That they who think these Rites fit to be imposed on the account of their Edification, Decency, and Order, must think them more pleasing to God, than bare obedience to Christs Precepts in Celebration of his Worship, and much more they who being importuned, out of pity to the Souls of their *weak Brethren*, to abstain from the imposing of these things upon them answer with our *Commissioners*, that the things they desire to be excused from, have *a Real Goodness in them*, a fitness and decency, and that *tho Charity will move to pity & relieve those that are truly perplexed and scrupulous, yet we must not break Gods Command in Charity to them, and therefore we must not perform Gods Publick Services undecently or disorderly, for the Ease of tender Consciences*. For must not these men think that our Publick Service is

Still. 16. *p.* 16.

Ibid.

§. 8.

§. 7.

better and more pleaſing to God when performed with, than when performed without our Ceremonies, even abſtractly from their Inſtitution, and that the uſing of theſe Ceremonies doth add ſome Real Goodneſs in the Service, which would be wanting in it otherwiſe! In a word, *We are to remember*, ſaith the Reverend Biſhop Taylor, *That Figures and Shadows were for the Old Teſtament, but Light and Manifeſtation is in the New, and the* Ægyptians *indeed did teach Religion by Symbolical Figures, and in the Schools of* Plato *and* Pythagoras, *they taught their Scholars by Numbers and Figures, but we that walk in the Light of the Goſpel, and rejoyce in that Light, have received from* Chriſt *and his* Apoſtles *an eaſier way of teaching the People, and are not therefore to return to the Elements and Rituals of* Jews, *and* Pagan *Schools, Chriſt left no ſign but two, that did alſo effect as well as ſignify, and if they had only ſignified, and done no other good, we have no reaſon to believe that they would have been appointed.* To this very weighty Argument, I think it very difficult to give a full and Satisfactory Anſwer, tho unto others it ſeems very ſlight. What I can honeſtly reply unto it is to this effect.

Doctor Dubit. l. 3. c. 4. R. 20. §. 8.

Anſw. 1. §. 2.

1. That as St. *Paul* ſubmitted to ſome *Jewiſh* Rites unlawfully required by the *Jewiſh Chriſtians* as neceſſary to be obſerved by *Jews*, that he might *gain the Jews*, and miniſter to their Salvation, ſo may the *Chriſtian* ſubmit to *Ceremonies* impoſed unduly by *Superiors*, when this is neceſſary for Preſervation of the *Churches* Peace, Unity, and Wellfare, and to enable us to ſerve the *Church* of *Chriſt* in miniſtring to the Salvation of the Souls committed to our Charge, or to whoſe Service we are devoted by our

our *Ordination*; ſo that this Argument, tho it ſeem ſtrong againſt the *Impoſition* of our *Ceremonies*, provided that they be impoſed as ſignificant, and teaching Ceremonies, yet doth it not conclude againſt Submiſſion to them on the foreſaid accounts.

Anſw. 2. 2*ly*, I anſwer that we muſt diſtinguiſh betwixt *Signs natural*, and *cuſtomary*, and Signs which are *arbitrary*, and *tropological*, *A natural Sign is that which naturally, and before any Inſtitution, doth ſignify to others who perceive them, that which is intended by them, or which they do import*, as ſighing, ſmiting of the Breaſt, importeth Heavineſs and Sorrow, *A cuſtomary Sign is that which cuſtom, antecedently to any Inſtitution, hath determined to this or that ſignification in the place where ſuch a cuſtom doth obtain*; Thus pulling off the Hat with us is now, and pulling off the Shoe among the *Eaſtern Nations*, was anciently with them a ſign of Reverence; Now of ſuch ſigns it truly may be ſaid, they rather are *Expreſſions*, than *Documents* of what they do import. Such, *v. g.* were the ancient *Love Feaſts, and the Kiſs of Charity*, approved, or required by the *Apoſtles*, *viz.* Expreſſions of that ſincere affection which they bore towards their *Chriſtian* Brethren. And ſuch is kneeling, and proſtration in prayer, embracing and ſhaking of hands; Such, ſaith the Apoſtle, was *that covering of the Womans Head* in time of Publick Prayer, even that which *Nature* taught, 1 *Cor.* 11. 14, 15. Such are the *Feſtivals* of the *Church*, *viz.* Expreſſions of our Praiſes for the Mercies then received. And the ſtanding from *Eaſter* to *Whitſunday*, and on the *Lords day*, uſed in the *ancient Church*, was not to teach by way of ſignification any duty,

but to expreſs and teſtify their Belief of our *Lords Reſurrection*, and for this end we alſo ſtand up at the *Creed*; now that ſuch ſigns may lawfully be uſed and required, I know no cauſe of doubting from any thing which this Objection offers, they being not *inſtructive in*, but only *expreſſive of* our Faith and Duty, and under this head may be compriſed, *kneeling at the Sacrament*, as an Expreſſion of our inward Reverence, and *ſigning with the Croſs*, as an Expreſſion of our Faith in, and owning of the *crucified Jeſus*.

Signs Arbitrary are ſuch as neither of themſelves, nor yet by any antecedent Cuſtom, do ſignify diſtinctly and determinately to others, that which they are inſtituted or impoſed to teach or ſignify, ſuch are the Elements of Bread and Wine, for the breaking of Bread doth no more naturally ſignify the breaking of *Chriſts Body* on the *Croſs*, than the breaking of any other thing would do, and ſuch are all the moral ſignifications of the Rites appointed by the *Jewiſh* Law concerning *clean Beaſts* for Sacrifice; and *unclean* forbidden to be ſacrificed or eaten, and ſuch is the wearing of a *Surplice* to teach, or ſignify purity, it being naturally, or by any antecedent Cuſtom, no more proper determinately to teach or ſignify to the Beholder, or our ſelves this Grace, than the putting of it on upon black Garments to ſignify *Hypocriſy*, and a *Phariſaical* Temper, and that we are like *Sepulchres*, white without, but black within. Againſt the fitneſs of the Impoſition therefore of ſuch arbitrary ſigns to teach thoſe duties which are more plainly and determinately taught already in the Word of God, I fear this Argument too ſtrongly doth conclude. But then the Excellent Biſhop *Taylor* doth ſufficiently

ciently excuſe our Church from this ſuppoſed guilt by ſaying that, 'There is reaſon to celebrate 'and honour the Wiſdom and Prudence of the 'the *Church* of *England*, which hath in all her 'Offices retained but one Ceremony that is not 'of Divine Ordinance, or Apoſtolical Practice, & 'that is *the Croſs in Baptiſm*. Which tho it be 'a ſignificant Ceremony, and of no other uſe, 'yet as it is a complyance with the Practice of 'all ancient Churches, ſo is it very innocent 'in it ſelf, and being one and alone, is in no 'regard troubleſome or afflictive to thoſe that 'underſtand her Power, and her Liberty, and 'Reaſon. I ſaid, ſhe hath one only Ceremony 'of her own appointment, for the Ring in Mar-'riage is the Symbol of Civil, not a religious 'Contract, it is a Pledge and Cuſtom of the 'Nation, not of the Religion, and thoſe other 'Circumſtances of her Worſhip are but deter-'minations of time and place, and manner of 'a duty: They ſerve to other purpoſes beſides 'ſignification, they were not made for that, 'but for Order and Decency, for which there 'is an Apoſtolical Precept, and a Natural Reaſon, 'and an Evident Neceſſity, or a great Conve-'nience. Now if, beſides theſe uſes, they can 'be conſtrued to any good ſignification, or inſtru-'ction, that is ſo far from being a prejudice to 'them, that it is their Advantage, their Prin-'cipal End being different, and warranted, and 'not deſtroyed by their ſuperinduced and ac-'cidental uſe. Ibid. §. 8. p. 327

'The uſe of the Ceremonies is ſuperſtitious, Obj. 6.
'and therefore we, *ſay they*, cannot ſubmit un- §. 3.
'to the Practice of them without ſin. That the uſe of the Ceremonies in Religious Worſhip is ſuperſtitious they prove by Arguments already

anſwered, *viz.* 'That it is *ſuper ſtatutum* or 'more than God hath in his Word required, and 'that they are impoſed as parts of Worſhip. 'Moreover theſe things, *ſay they*, cannot be 'uſed without Superſtition in the Service of 'God which have no neceſſary or profitable uſe 'in his Service, for as vain Thoughts, and 'Words, are forbidden in the Holy Scripture, 'ſo is it not to be doubted but that vain actions 'are forbidden, eſpecially in the Worſhip of 'God.

Anſw. 1. To give a Satisfactory Anſwer unto this Objection, it will be only neceſſary to ſtate the Notion, or true import of *Superſtition*, that by applying it to our own Practice, and to the Practice of *Diſſenters*, we may judge who are moſt guilty of this vice.

1. Therefore *Superſtition being a ſpecies of falſe Worſhip, whereby we do exhibit Worſhip to an Object to which it is not due, or to that Object which deſerveth Worſhip, in an undue manner*, it follows plainly that where no Worſhip is exhibited by the act done, or intended by the Doer, or Impoſer of the act, there can be no *Superſtition* in the Exerciſe of ſuch an act; there may be Vanity, and an abuſe of Power in the impoſing rites unprofitable, and unneceſſary, but there can be no *Superſtition*, or *Will Worſhip*, where there is neither any act of Worſhip, nor any Will to worſhip God by the Performance of theſe Rites, nor deſignation of them unto ſuch an end.

2*ly*, Superſtitious Worſhip, undue as to the manner of it, can only be performed by offering that as acceptable, and pleaſing to God, or as an Exerciſe of Religion, and honor to God, or an Acknowledgment of ſome of his perfections, which

which is not acceptable, or well pleaſing to him, which rendreth him no honor, and doth not tend to the Acknowledgment of any of his Attributes or perfections, for by performing that which indeed is pleaſing and acceptable to God, or which doth render honor to him, we cannot be *ſuperſtitious*, hence it muſt follow that when men make thoſe things a part of their Religion which God hath not commanded, or forbidden, and think God is pleaſed with their meer doing, or abſtaining from doing them, they in ſo doing muſt be ſuperſtitious. Two things are therefore neceſſary to compleat this ſpecies of falſe Worſhip, *viz.*

1. That the matter about which it is converſant relate to the doing ſome ſuppoſed Religious Act, that is, ſome Act of Service acceptable and well pleaſing to God, and which directly tends unto his honor.

2*ly*, That he who doth it do really miſtake in judging ſuch an action to be indeed Religious, and tending to his honor, and therefore acceptable to him.

3*ly*, All Superſtition conſiſting fundamentally in this miſtake, and formally in the enſuing practice thereupon, it muſt with equal reaſon be concluded *that the forbearance of an act upon the like miſtake*, viz. *that we conceive it well pleaſing to God, and tending to his honor to forbear it, when indeed it is not ſo, is Superſtition*, becauſe by that Forbearance we equally deſign to pleaſe and honor God, and do it as unduly with reſpect unto the manner. And therefore it is well obſerved by Dr. *Stillingfleet* 'That ma-
'ny Superſtitions condemned in Scripture chiefly *Serm. of Su-*
'conſiſt in the forbearance of things lawful, on *perſt. p. 37.*
'ſuppoſition that the forbearance of them was well pleaſing to God. The Superſtition condemned,

'*Coloſſ.*

'*Coloſſ.* 2. 22. lay in ſuppoſing God to be 'pleaſed with their Forbearance of things lawful, 'with their *not touching*, *taſting*, *handling* '*them*, and therefore was *a negative Superſti-* '*tion.* And ſo it was in the diſpute between 'Chriſt, and the *Phariſees*, about healing on the 'Sabbath day, they thought it unlawful, and 'therefore did abſtain, Chriſt thought it lawful '*to do good on the Sabbath day*, and therefore 'did it, here was no poſitive obſervance on the '*Phariſees* part, yet here was *Superſtition* in 'them, and therefore the true Notion of Super-'ſtition doth extend to the Forbearance of 'things in themſelves lawful, as diſpleaſing to 'God.

§. 4. Now to apply theſe things, that the Forbearance of the Ceremonies required by the *Church* of *England*, on ſuppoſition that they are lawful in themſelves, and yet are by *Diſſenters* abſtained from as unlawful, muſt be *ſuperſtitious*, will be exceeding evident.

1. Becauſe they do, and muſt according to their Principles eſteem this their refuſal to ſubmit unto them when impoſed, as an act of ſpecial honor to God, it being a declaration of their minds that they think God diſhonoured by ſuch acts, and therefore dare not comply with them, it can be only fear of ſinning againſt God which can engage them with the hazard of their Eſtates and Eaſe, *&c.* thus to refuſe obedience to the Commands of their Superiours. They then muſt look on this refuſal as a product of the fear of God, and as an act of true obedience to him in oppoſition to the unjuſt Commands of men, or an obeying *God more than man*, and conſequently they muſt eſteem themſelves more holy, acce-

acceptable, and well pleaſing to God on the account of this Forbearance than *Conformiſts* are.

2*ly*, Becauſe they do, and muſt eſteem Gods Worſhip corrupted by the uſe of theſe our Rites, as to the Purity, and the Spirituality of it, and ſo they do eſteem themſelves by this Forbearance, Preſervers of his Worſhip pure and ſpiritual, and free from that Idolatry and Superſtition, with which they charge it upon theſe accounts.

3*ly*, Becauſe they do, and muſt according to their principles rather refuſe to joyn in the external Communion of our Church, and rather bound to ſet up ſeparate Communions, than to comply with theſe our Rites; now ſurely nothing but a neceſſity of diſpleaſing God by joyning in Communion with us can warrant their refuſal of it, nothing but a neceſſity by God impoſed on them of ſetting up ſuch ſeparate Communions in Order to the acceptable Worſhip of God, can juſtify their Separation, if therefore they miſtake in Judging that ſuch neceſſity is laid upon them, as they muſt do, if it be lawful to ſubmit unto theſe Rites, and hold Communion with us notwithſtanding the neceſſity which lyes upon them to ſubmit unto them, they muſt be ſuperſtitious in that Practice which follows from this grand miſtake.

In anſwer to the Cloſe of this Objection it is ſaid, *That theſe things edify by their Signification, and therefore muſt be good and profitable*, and ſo not like unto vain Words and Actions. To this it is replyed by Diſſenters that many things of a like Nature, when they are uſed by devout and thinking men, *may edify by their Signification*, and yet the impoſition of them upon that §. 5.

account

account would ſcarce exempt them from the appearance of vanity. As *v. g.* Should a Church Governor command his Subjects *to appear in Armor in the Church* to ſignify their Spiritual Warfare, or to put on an *Helmet* to ſignify that they would *manfully fight under Chriſts Banner*, or to drink *Milk* in token of their deſire to feed *on the ſincere Milk of the Word*, or to uſe *Vinegar* and *Gall* in token of their Reſolution to undergo the greateſt Hardſhips for the Sake of Chriſt, or to put on a pair of Spectacles to ſignify we are dim ſighted in the things of Chriſt, tho the Signification of theſe things might tend to edify, the things required could hardly be excuſed from vanity. 2*ly*, They add that *Edification* in the Scripture Senſe is quite another thing from this obſcure way of teaching by Signification. To edify our Brother in the Scripture Senſe is *to build him up*, and *to confirm him*, and help him forward in the *Chriſtian Faith*, 1 Tim. 1. 4. Jud. 20. The things by which the *Church* is ſaid to receive Edification are of a better Nature, *viz. Walking in the Fear of God, and in the Comfort of the Holy Ghoſt*, Act. 9, 31. *The Preaching of the Word*, 1 Cor. 14. 3, 4, 5. Chriſtian admonition and diſcourſe *Adminiſtring Grace unto the Hearer*, Eph. 4. 29. The Graces of the Holy Spirit deſcending on Chriſts Members, *Eph.* 4. 16. Of the Edification of any indifferent and humane Ceremony the Scripture ſpeaketh not one Word. We are then ſaid in Scripture to *edify* our Brother when we forbear indifferent and unneceſſary things which through his weakneſs do cooperate towards his ruine, *Rom.* 14. 19, 20. We do it by our Charity towards him in theſe things, for *Charity edifyeth*, 1 Cor. 8. 1. By our Promotion

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of unity, and ſo by the removal of ſuch unneceſſary things as do obſtruct it, οἰκοδομεῖτε εἰς ἕνα Edifie your ſelves into one, *1 Theſ.* 5. 11.

But were this granted, that ſome one or more of our Ceremonies ſeemed to you unprofitable and unſerviceable to the uſe of Edifying, what is that to you, who only are concerned to know whether what your *Superiors* Command may lawfully be done by you, and who Tranſgreſs your bounds when you preſume to judge, whether the things impoſed be in their own Natures profitable, edifying, or convenient to be impoſed; for if they be as you conceive, the fault ſuppoſed in the impoſing of them is not yours but theirs, whereas the fault in not ſubmitting to them, if lawful, will moſt certainly be yours. *Anſw.*

2*ly*, Whatſoever they are in themſelves, yet your ſubmiſſion to them in obedience to the lawful Commands of your *Superiors*, for preſervation of the Churches Peace, for the prevention of Schiſm, and all its dreadful conſequents, for the obtaining freedom to joyn in the Communion of the *Church*, will doubtleſs highly tend to your Edification and your Profit, as being a Submiſſion to them for ſuch Pious Chriſtian ends, as Chriſtianity moſt ſtrictly doth oblige us to aim at, and purſue, and which are in themſelves ſufficient to ſanctifie an action otherwiſe unprofitable, and render it a Chriſtian Duty. Laſtly to Kneel at the receiving of the Sacrament, to expreſs our Reverence and Humility, to ſign a Child with the Croſs, in token to the Congregation that he is liſted among Chriſts Members, or wear a Surplice for decency or diſtinction, cannot be proved to be vain, by any of the Inſtances forementioned.

'We

Obj. 7. §. 7. 'We cannot, *say Diſſenters*, lawfully ſubmit 'to the inſtitution, or introduction of *New Sa-* 'cramens into the *Church* of God, or uſe them 'being introduced without Divine Inſtitution: 'For a Sacrament, according to the *Catechiſm* 'of the *Church* of *England*, being *an outward* 'viſible ſign of inward Spiritual grace, and 'both a means thereof, and a pledg to aſſure us 'of it, he only can have power to appoint a 'Sacramental ſign, who has right to promiſe, 'and power to Miniſter that grace; and therefore 'he alone who is the God of all grace can in- 'ſtitute a Sacrament; now that our Ceremonies, ſome at leaſt of them, are Sacraments, they endeavour to prove by theſe Arguments. 1. 'All 'Myſtical Bodily rites and ſigns of Spiritual 'grace adminiſtred to the *Church* of God in his 'Solemn Service, to confirm grace, and that by 'him who repreſents the Perſon of Chriſt, are 'Sacraments; but ſuch are the greateſt part of 'our Ceremonies, for they being Adminiſtred 'to Edifie the Soul and Conſcience, muſt be Ad- 'miniſtred to confirm grace, the Sacrament of 'the *Lords Supper* being for this cauſe alone a 'Sacrament, becauſe it is a Myſtical Rite where- 'by the Soul Spiritually feedeth upon Chriſt, '*i. e.* is Edified in Chriſt, theſe being Myſtical 'Rites whereby the Soul is Edified muſt be alſo 'Sacraments.

2*ly*, 'No reaſon, *ſay they*, can be given why 'the repreſentation of ſome Spiritual Duty by 'a Myſtical Rite ſhould not as properly pertain 'to the Nature of a Sacrament, as the ſhado- 'wing, or Sealing ſome Spiritual promiſe, and 'it ſeems altogether as lawful for Man to deviſe 'ſigns for the confirmations of his Faith, as to 'admoniſh of, and teach his Duty, for what

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'difference is there between an addition to the 'means of inſtruction appointed by God, and 'to the means of our aſſurance preſcribed by 'him, the Commandments and Promiſes being 'ſo knit together that we cannot perform our 'Duty without aſſurance of ſome benefit by it 'from God. Moreover, to be a teacher of the 'underſtanding, and exciter of devotion, re-'quireth power ſupernatural no leſs than to 'be a confirmer of the heart, and he who hath 'Authority to ordain means effectual for any 'of theſe ends, can bleſs them all, and Man 'hath as much power to Seal what he cannot 'beſtow, as to teach by his own ſign that which 'he cannot bleſs to that end.

1. It muſt be granted that it is not in the power of the *Church* to introduce new Sacraments truly and properly ſo called, but then unto the Arguments produced to prove our *Ceremonies* to have the Nature of true Sacraments, I Reply: 1. That I know not any Ceremonies which by the *Church* of *England* are appointed *to be ſigns of Spiritual grace, or to confirm grace to us*, for it is one thing to appoint or uſe ſuch Rites as in themſelves are apt to ſignifie, or mind us of Spiritual things, or bring ſuch things to our remembrance, which the *Church* confeſſedly doth, and it is another thing to appoint ſuch Rites to be uſed to that end, which the *Church* doth not, by the bare uſing of the thing appointed we comply with the inſtitution in the firſt ſenſe, but only by uſing of theſe Rites *to ſuch an end*, do we comply with it in the Second; now where doth the *Church* of *England* require us to uſe her Ceremonies to ſuch ends? Where doth ſhe ſay, *you ſhall wear a Surplice to put you in mind of that purity*

Anſw. 1. §. 8.

purity of Converſation which is required by the Miniſters of Chriſt, you ſhall Kneel to ſignifie or mind you of that Reverence you owe to God, you ſhall receive the ſign of the Croſs to put you in mind of your Duty to confeſs and own a Crucified Saviour: (no ſure, that Ceremony is uſed to Perſons not capable of being put in mind of any Duty, only in token to the Congregation that they are liſted amongſt them who are engaged ſo to confeſs.) What enquiry doth the *Church* of *England* make, whether any of her Members have uſed her Ceremonies to theſe ends or not? When did ſhe ever quarrel with, or puniſh any for neglecting to uſe them to theſe ends? Wherefore the whole foundation of this Argument is, in my judgment, falſe, and rather grounded upon ſome fanciful expreſſions of ſome Writers of the *Church* of *England*, than upon any of her own inſtitutions, and decrees; ſhe having no where ſaid that ſhe adminiſters any of the foremcntioned Rites to confirm grace, or doth appoint them to be ſigns of grace, but only that ſhe doth appoint them as being *apt*, and proper in themſelves to put good thoughts into us, or to expreſs our Reverence, as beating on the Breaſt, or ſighing, is apt to ſignifie, or to expreſs our Godly ſorrow, and looking up to Heaven, to mind us of the wiſdom, and the power of the great *Creator*, and of that Majeſty who dwelleth there.

Anſwer 2. 2*ly*, If the deſign of theſe Ceremonies to ſignifie, expreſs, or bring into my mind Spiritual things, would make them Sacraments: Then 1. the *kiſs of Charity*, and the *love Feaſts* uſed, and approved in the *Apoſtles* time, and all the *Ancient Ceremonies* of the *Church* deſigned to ſignifie, or repreſent Spiritual things, muſt

muſt alſo be eſteemed Sacraments, they being all deſigned to Edifie the Soul, and conſequently the whole *Church* of *Chriſt*, from the beginning to this preſent day, muſt juſtly be obnoxious to this Sacrilegious guilt of adding to the Sacraments of Chriſt. 2*ly*, Then muſt all viſible Creatures become Sacraments, they being all deſigned by God to Edifie us by inſtructing us in, and minding us of the *Almighty power* and *Majeſty* of God. Then 3*ly*, Every *Crucifix*, and *Picture* relating to Spiritual things, every piece of *Tapeſtry*, or *Turky-work* which contains, any piece of *ſacred Hiſtory*, whereby we may be Edified, Every good *Ballad*, *Pions Book*, and *Frontiſpiece* ſet before it, and even that *Pack of Cards* which lately was contrived to mind us of the *Popiſh Plot*, muſt be a Sacrament: If, as the firſt *Objection* ſaith, all Rites and Signs *whereby the Soul is Edified*, or which have been deſigned to that end, are *Sacraments*, then all the Moral ſigns of the whole *Jewiſh* Law muſt be reputed Sacraments: The *Tabernacle*, the *Altar*, the *Sacrifices*, the *Golden Candleſtick*, the *Lamp*, and *Snuffers*, the *Prieſts Garments*, the *Phylacteries* and *Fringes* which God Commanded them to wear for a Memorial, the *clean Beaſts* appointed to be Eaten, and Offered, and the *unclean* to be abſtained from, muſt all be Sacraments according to this Rule, they being Rites appointed to ſignifie Spiritual things, or Duties, and ſo to Edifie the Soul and Conſcience, yea every good word we ſpeak, every inſtruction we deliver to our Child, or Friend, or our Pariſhioners, every Publick Prayer muſt be a Sacrament, for words are ſigns, and theſe are words, and therefore ſigns deſigned to Edifie the Soul.

Laſtly, If every thing deſigned to teach the underſtanding, or to excite devotion only as objects, and as occaſions which the mind of Man may uſe, or may reflect on to that end, muſt be a Sacrament, then every *Gibbet* ſet up to mind us of the Puniſhment of evil doers, and every perſon executed on them, muſt be Sacraments, they being objects proper to Miniſter occaſion to our minds to reflect upon the ſhame and puniſhment of ſuch offences as bring Men to the *Gibbet*, then all Gods judgments upon wicked Perſons, and all the mercies he vouchſafes unto his Servants, as Teſtimonies of his kindneſs to them, and the examples of all Pious Men, muſt be accounted *Sacraments*, they being all deſigned to teach our underſtanding, or excite devotion in us; and it will be as much unlawful, when I waſh my hands, to reflect upon my obligation to purity of heart and life, or when I taſt the ſweetneſs of my food, or think upon my care and labour to procure it, to reflect upon the ſweetneſs of the bread of life, and how much more I am concern'd to labour after it, as to uſe the impoſed Ceremonies as the occaſions of devout conceptions: And *laſtly*, then to ſmite upon my Breaſt to excite Godly ſorrow, to Pray proſtrate, to encreaſe, or to expreſs my humility, or perform any other actions of like Nature, muſt be *to add unto the Sacraments of Chriſts appointment.*

And whereas the objection adds that *no reaſon can be given why the repreſentation of ſome Spiritual Duty by a Myſtical Rite ſhould not as properly pertain to the Nature of a Sacrament, as the ſhadowing or ſealing ſome Spiritual promiſe:* I Anſwer, the diſparity is very plain, for theſe Rites, falſly ſtiled *Myſtical*, may of themſelves be

be apt to expreſs, or put me in mind of my Duty, but cannot of themſelves be apt, without Gods pleaſure ſignified, to ſeal his promiſe, or to aſſure me of his grace. I can by meditation, or by reflection upon the meaneſt object, move my ſelf to the performance of my Duty, but cannot by the like reflections move *the Author of every good and perfect gift* to give me what he never promiſed, or ſeal unto me any Spiritual bleſſing.

Laſtly, If we may take an eſtimate of Sacraments from thoſe recorded in the *Old*, or the *New Teſtament*, we ſhall find many things required to *Sacraments* which are all wanting in our *Ceremonies*, ſuppoſing that they were injoyned to theſe very ends. For, 1. A Sacramental ſign of Duty obliges us to the performance of the Duty ſignified, the Sacrament of the *Lords Supper* to thankfulneſs for the bleſſings repreſented by the Elements, and to walk as becomes the Members of Chriſt's Body, whereas a *Ceremony*, tho apt to ſignifie, doth not oblige us to the performance of the Duty ſignified, nor do I ſin againſt God, provided I live holily and purely, tho the conſideration of a Surplice do never move me ſo to do, or be by me improved to that end. 2*ly*, All Sacraments import *a Covenant eſtabliſhed betwixt God and Man*, a *Stipulation* on each part, and by partaking of them we either enter into, or elſe renew our Covenant with God, and make profeſſion that we are in *Covenant* with him: And by juſt conſequence a Sacrament is *Sacræ rei ſignum in quantum eſt ſignificans, a ſacred ſign which ſanctifies, and ſeparates the receiver from others who do not receive, or own ſuch Rites*, thus by the Sacraments of *Circumciſion*, and the *Paſſo-* §. 9.

ver the *Jews* were made *a ſeparate People from all other Nations*, and the neglect of either of theſe ordinances was *Cutting off from Gods People*, becauſe this was a breaking of Gods Covenant, *Numb.* 9. 13. *Gen.* 17. 14. likewiſe we *Chriſtians* are by *Baptiſm* received into Covenant with God, by eating at Gods Table we make profeſſion of our adherence to that Covenant, and alſo by participating in *the Blood of the New Covenant*, and to exclude a Perſon from the Sacrament of the *Lords Supper*, is to exclude him from *the Communion of the Body of Chriſt*. 3*ly*, All Sacraments contain a promiſe on the part of God, and *Stipulation* on the part of Man, and upon this account they do not only mind us of our Duty, but alſo lay upon us freſh obligations to perform it, and alſo they oblige our God to give us grace ſufficient to perform that Duty to which he doth oblige us by theſe *Sacraments*: Now there is nothing of all this in our three Ceremonies; we do not by them enter into Covenant with God, nor are we by them Sanctified, or Separated from other *Chriſtians* who uſe them not, nor doth God by them promiſe any Bleſſings to us, nor do we oblige our Souls to any Duties towards him, nor do we enter into any Stipulations with him, or he with us, they who do moſt, do only take occaſion from them to reflect upon their Duty, as Men of Phancy, and Devout affections may do from any other thing which doth occaſionally preſent it ſelf unto their minds: And whereas it is more particularly excepted againſt *the ſign of the Croſs*, that as it is impoſed it hath the Nature of a Sacrament, from this diſcourſe we may return an eaſie Anſwer to the objections made againſt it, as *v. g.*

Here

Here is, ſaith Mr. *Baxter*, *the outward viſible ſign, the Croſs: Anſw.* Juſt ſuch another as is made in the Air by Preaching, we may ſee the Miniſter making a *Croſs*, but who ever ſaw an Aerial *Croſs* after it was made? 2*ly*, *The inward and Spiritual Grace*, ſaith he, *is a Holy reſolution to fight Manfully under the banner of Chriſt, and to perſevere therein. Anſw.* An Holy reſolution in an Infant is a Spiritual grace indeed: *Here is*, ſaith he, 1*ſt*. *A ſignification of grace to be wrought on the Soul, and given us by God.* 2*ly*, *An engagement to perform the Duties of the Covenant our ſelves, on Gods part we are to receive by this ſign both qualitative, and actual grace, and relative grace. Anſw.* All this is ſaid without all ground from any thing delivered by the *Church* of *England*, it is no ſign aſſuring us of Gods grace, as all true Sacraments are, 'tis no engaging ſign either on Gods part, or on ours, but only an *Indicatory ſign* to the *Congregation*, that the Baptized Perſon is liſted among thoſe who are to fight under Chriſt's Banner: *The Croſs*, ſaith he, *is to Teach our Underſtandings, and help our Memories, and quicken our dull Affections by minding us of a Crucified Chriſt, and the benefits of his Croſs, ſo that this, and ſuch other Ceremonies are appointed to Teach the underſtanding by their Signification. Anſw.* The *Book of Common Prayer*, ſaith not they are appointed to teach, but only that the things appointed are *apt to ſtir up the dull mind*, the difference of which two Phraſes I have ſhew'd already. *And that this*, ſaith he, *is the way of working grace as Gods word, and Sacraments do, is undeniable. Anſw.* We are diſcourſing here not of Gods Word, but of his Sacraments, and that they only work grace *Morally*, and *as things*

§. 10. *Diſp. 5. of Cer. chap. 2. §. 56.*

§. 57.

§. 58.

apt to ſtir up the dull mind of Man, and by objective Teaching, is a falſe aſſertion, which renders the Sacraments unneceſſary, and no more operative than is a Meditation on the things they repreſent, whereas indeed they ſeal grace, they have a promiſe of grace annexed to them, and they confer it *Phyſically* on the due receiver: §. 59. *And then*, ſaith he, *for relative grace, it is plain, that by the ſign of the Croſs, as well as by Baptiſm, we are entred into a ſtate of Chriſtianity, and ſo it is an inveſting Sacramental ſign, it liſteth us under the Banner of Chriſt Crucified: And that is the very eſſential Nature of the Sacrament of Baptiſm it ſelf. Anſw.* It is not true that the Croſs uſed by the *Church* of *England* is an inveſting ſign, or that we by the Croſs are entred into a ſtate of *Chriſtianity*, it being only a declarative ſign to others that we have been entred by Baptiſm: §. 60, 61. *If*, ſaith he, *you judge it eſſential to a Sacrament to be an engaging ſign in the very Covenant of grace it ſelf, the Croſs is inſtituted to this end, it is to engage our ſelves to a Crucified Chriſt as our Captain and Saviour by his Croſs, and to bind our ſelves to the Duty of Souldiers or Chriſtians to our lives end, and conſequently to teach us to expect the privileges of faithful Servants and Souldiers from a Crucified Chriſt*; all this he gathers from theſe words of the Common-Prayer, *we ſign this Child with the ſign of the Croſs, in token that hereafter he ſhall not be aſhamed to confeſs the Faith of Chriſt Crucified*, &c. But theſe words, rightly Interpreted, give him no Colour for any of his inferences, the token there ſpoken of, relating not to the *Child*, who is uncapable of taking notice of it, but to the *Congregation* into which he is received, ſo that it is as much

as

as if it were ſaid, we receive this Child into the Congregation preſent, in token to them, that he is now by Baptiſm become one of them who are Members of the Crucified Jeſus, and ſo hereafter ſhall not be aſhamed to confeſs that Faith; this will be evident from the ſubſcription made by *Dr. Burges* in theſe words, *where the Book ſaith, And do ſign him with the ſign of the Croſs, in token,* &c. *I underſtand the Book not to mean that the figure of the Croſs hath any virtue in it to effect, or further this Duty, but only to intimate and expreſs by that Ceremony, by which the Ancients did avow their profeſſion of Chriſt Crucified, what the Congregation hopeth and expecteth hereafter from that Infant,* viz. *that he ſhall not be aſhamed to profeſs the Faith of Chriſt Crucified, into which he was even now Baptized.* *Defence of* Dr. Morton *p.* 24, 25.

And therefore alſo when the 30*th. Canon ſaith, that the Infant is by that ſign Dedicated unto the Service of Chriſt, I underſtand that Dedication to import, not a real conſecration of the Child, which was done in Baptiſm it ſelf, but only a Ceremonial declaration of that Dedication; like as the Prieſt is ſaid to make clean the Leper, whoſe being clean he only declared.*

Theſe Interpretations King James *accepted, and my Lords Grace of* Canterbury *affirmed them to be the true ſenſe and intention of the Church of* England. *p.* 26.

And again *p.* 477, 478. *The Child,* ſaith he, *muſt firſt be Baptized, and upon that Baptiſm be acknowledged by the Miniſter, ſpeaking then in the Name of the whole Congregation in the Plural Number,* we receive this Child, &c. *to be now made a viſible Member of the Church of Chriſt by Baptiſm, before he may uſe this Ceremony of the Croſs:*

And, when he doth use it, he is bound at that instant to profess, and tell why it is done, namely, in token that hereafter he shall not be ashamed, &c. *that is, not be ashamed of that Covenant whereinto he is by Baptism now entred: So as no Man can say that this is done to add either vertue to the Sacrament, or capacity of grace to the Child, but only for intimation to the whole Congregation for their instruction, what it is to which Baptism once received, binds all Christians that come to age convenient; which Ceremony the Church of* England *thought good to retain, because it had such an use in the purer times. If any Man doth yet stumble, as I confess my self to have done, at those words of the* 30*th. Canon,* that by this Lawful Ceremony, and Honourable Badg, this Child is Dedicated to the Service of Christ; *I pray such a one to know, and I have good warrant to assure him, that the word Dedicated doth here import no more than declared by that Ceremony to be dedicated, like as the Priest is said to have cleansed the Leper whom he only declared to be clean,* Levit. 14. 11. Now *to this end,* saith Mr. *Baxter, and on these terms was the sign of the Cross used heretofore by Christians, and therefore I durst not have reproved any of the Ancient Christians that used the sign of the Cross meerly as a professing signal action, to shew to the Heathen, and Jews about them, that they believed in a Crucified Christ, and were not ashamed of his Cross. The occasional indifferent use of this when it is meerly to this end, I durst not have condemned.*

Disp. the 5. of Cer. chap. 3. §. 18, 16.

CHAP.

CHAP. VI.

The

CONTENTS.

The Arguments againſt the Rites eſtabliſhed by the Church *of* England *by which Diſſenters do endeavour to ſhew, that tho they may be lawful in themſelves, yet are they not to be ſubmitted to by reaſon of ſome Circumſtances which attend them, are reduced to their reſpective Heads*, viz. 1. *The ſuppoſed Violation of Chriſtian Liberty.* 2ly, *The abuſe of them by others to Superſtition and Idolatry.* 3ly *The appearance of Evil that is in them.* 4ly, *The Scandal which they miniſter to the Weak. And* laſtly, *That by ſubmitting to them they ſhould partake of the ſuppoſed ſin of the Impoſer*, §. 1. Objection *the* 1ſt. *They violate our Chriſtian Liberty, becauſe they render us ſubject to Ordinances, which is the thing forbidden,* 2 Coloſſ. 20. 2ly, *The Servants of men, which is forbidden,* 1 Cor. 7. 23. 3ly, *Becauſe they bind the Conſcience. And*

4ly,

4ly, *Becauſe they are urged on thoſe who in their Conſciences condemn them,* §. 2. *In anſwer to this Objection it is aſſerted that the determination of any thing indifferent by our Superiors, provided they do not impoſe it as a thing neceſſary in its own Nature, or as a part of our Religious Worſhip, can no ways violate our Chriſtian Liberty. And that* 1. *Becauſe Scripture layes Reſtraints upon our Liberty in matters of this Nature.* 2ly, *Then all our Vows and Promiſes reſpecting things indifferent relating to the Service of God, would violate our Chriſtian Liberty.* 3ly, *Becauſe what we may do, tho no Injunction of the Magiſtrate required it, cannot be ſin when done, becauſe he doth require it.* 4ly, *Then, ſhould the Magiſtrate forbid the doing of the things enjoyned, we muſt not leave undone what he forbids.* 5ly, *Then is it in the Power of the Magiſtrate to cut off all that Liberty we have in matters of this Nature, and to oblige us not to do what ever we are left at Liberty by God to do.* 6ly, *Becauſe this pretended Liberty is the occaſion of lamentable Miſchiefs to the Church of God, whereas the good which can accrue unto her Members by it, is but little.* 7ly, *Becauſe ſuch a pretended*

Liberty,

Liberty is contrary to the Practice of Church Governors laid down in Scripture, and to the Rules preſcribed for their Government, §. 3. Corollaries: 1. *Hence it is evident, that Chriſtian Liberty cannot be violated by theſe impoſitions, becauſe Conſcience is bound to yield obedience to them, when they are impoſed. Nor* 2. *By requiring Perſons to do that of which their Conſcience being erroneous, doubts, or which it doth condemn. A direct Anſwer is returned.* 1. *To that Paſſage of St.* Paul, *ye are bought with a price, be not ye the ſervants of men*, 1 Cor. 7. 23. 2ly, *To that of* Coloſſ. 2. 20. *If ye be dead with Chriſt from the Rudiments of the World, wherefore are ye ſubject to Ordinances?* §. 4. Obj. 2. *Our Ceremonies have been abuſed to Superſtition and Idolatry, and therefore, being not of neceſſary uſe, ſhould be aboliſhed; and cannot be ſubmitted to without diſobedience to many Precepts of the Old and New Teſtament, requiring the abolition of things ſo abuſed*, §. 5. Anſw. 1. *That theſe Commands were given only to the* Jewiſh *Nation, and where no Natural Analogy, or moral reaſon can be ſhewed for their perpetual Obligation, cannot be binding to the Chriſtian, and that the contrary Tenet will be very miſchievous to Chriſtian*

ſtian Kingdoms and People. Anſ. 2. *That it cannot rationally be ſuppoſed that God, by any of the Texts alledged, forbids the doing of a lawful action meerly becauſe it hath been, is, or may, by others, be abuſed to Superſtition or Idolatry, provided we do not continue to be enſnared by it, nor is there any ground of fear that we ſhould be ſo;* 1. *Becauſe this Interpretation of them would rob us of our Churches, and our Bells, and many other things which the Diſſenters do allow of.* 2ly, *Becauſe then many things which both* Jews *and* Chriſtians *practiſed would be unlawful.* 3ly, *Becauſe neither the* Jews, *nor our Lord* Jeſus, *nor his* Diſciples, *did ſcruple ſuch material Conformity with Heathens in indifferent matters as our Diſſenters do condemn. Anſ.* 3. *That Superſtition and Idolatry can cleave no longer to ſuch Actions than the miſtake of mens opinions of them doth remain. Anſ.* 4. *That tho it be not neceſſary to impoſe our Ceremonies, yet when they are impoſed by Authority, they become neceſſary in their uſe, and ſo are not to be accounted things unneceſſary in reſpect of us,* §. 6. *A direct Anſwer is given to the Text objected;* 1. *By ſhewing that the things in which the* Jewiſh *Nation are forbid to do after the manner of the* Canaanites,

nites, *or the* Ægyptians, *are either Idolatrous Actions or Ceremonies, or Actions tending to Idolatry, or contrary to the Service of God. As in* Exod. 23. 24. Lev. 18. 3. Deut. 12. 4. *Not to Name their Gods,* Exod. 23. 13. *is not to Worſhip, enter into covenant with, or to ſwear by them.* 3. *The import of that Phraſe thou ſhalt call me no more* Baal. Hoſ. 2. 16. 4. *The reaſon why God commanded his own People to deſtroy the Altars, and the Images of Heathens, and not to take unto themſelves the Silver, Gold, and other Furniture belonging to them was the prevention of their erecting of them, and preſerving them to give Idolatrous Worſhip to them, or make them Inſtruments of Idolatry. As* Exod. 34. 13. Deut. 7. 25. Eſa. 30. 22. 5. *Why the* Jews *were forbid to round the Corners of their Heads, or mar the Corners of their Beards,* Lev. 19. 27, 28. 6ly, 2 Cor. 6. 17. *Touch not the unclean thing,. And* Jude. 23. *Hate even the Garments ſpotted with the Fleſh, are impertinently produced againſt the uſing of our Ceremonies.* 7ly, *The eating of things ſacrificed to Idols condemned,* Revel. 2. 14. 20. *was only eating of them in the Idol Temples, and at the Feaſts of Idols ſo as to be Partakers*

of

of the Table of Devils, or to commit Idolatry by the Participation of them, §. 7. Anſwer *to the Examples objected, as* 1. *To that of* Jacob *cauſing his Family to give him the Ear-Rings which were in their Ears.* 2ly, *Of* Daniel *who would not defile himſelf with the portion of the Kings Meat*, Dan. 1. 8. 3ly, *Of* Mordecai *refuſing to bow to* Haman. 4ly, *Of* Hezekiah *who brake the Brazen Serpent when it was abuſed to Idolatry*, §. 8. Obj. 3. *We muſt abſtain from all appearance of evil*, 1 Theſſ. 5. 22. *Now the Ceremonies, at leaſt have an appearance of evil in them.* Anſw. 1. *The Words may be well rendred thus, abſtain from every ſort or kind of evil, or thus, from every appearance that is evil. A.* 2. *The Apoſtle only adviſeth us to abſtain from that which after tryal ſeemeth evil to our ſelves, and not from that which only doth appear to others to be evil. The abſurdity and miſchief of the Expoſition of theſe Words obtruded on us by Diſſenters. And the Argument retorted*, §. 9.

CHAP.

CHAP. VI.

I Have now finiſhed my Anſwer to thoſe Arguments whereby *Diſſenters* do endeavour to prove the *Rites* required by the *Church* of *England*, as the Conditions of Communion, to be ſinful in themſelves, and by the Word of *God* forbidden. §. 1.

I proceed therefore in the laſt place to anſwer thoſe Pretences which do, and muſt proceed on this Conceſſion, *That the things required are in themſelves indifferent, and not forbidden by the Word of God*, and yet they who grant this contend that they are rendred ſinful, or ſuch as they cannot with a good Conſcience do, by reaſon of ſome circumſtances which attend the Rites impoſed, the impoſition of them, or their Practice of them.

And 1. The impoſition of theſe things indifferent is repreſented by them as a Violation of their *Chriſtian Liberty*, in which they are commanded to *ſtand faſt*, and conſequently are obliged not to betray by their Submiſſion to theſe *Impoſitions*.

2*ly*, The *Rites* impoſed, ſay they, tho lawful in themſelves, have been abuſed by others to *Superſtition* and *Idolatry*,; now *things indifferent and unneceſſary, having been thus abuſed, become unlawful to be uſed.*

3*ly*, We are required, ſay they, to abſtain not only from all *kinds*, but alſo from *all appearances of Evil*; now the impoſed Rites have in

1 *Theſſ.* 5. 22 in them an *appearance* of Evil at the leaſt, and therefore are to be avoided.

4*ly*, We, ſay they, are commanded to forbear the Practice even of things indifferent, when by the doing of them we miniſter occaſion of *Scandal* to the *Weak*; now by the Practice of the impoſed Rites we ſhall be ſure to miniſter occaſion of *Scandal* to our *Weak diſſenting Brethren*, and therefore we conceive our ſelves obliged in Conſcience to forbear the Practice of them.

Laſtly, We muſt not, ſay they, be *partakers of the ſins of others*; now by impoſing of theſe Rites, as the Conditions of Communion, we cannot but conceive that our *Superiors* do very grievouſly ſin, and ſhould we tamely yield Submiſſion to them, when impoſed, we ſhould encourage and harden them in that iniquity. And therefore think our ſelves obliged to forbear the Practice of them. Now unto theſe Pretences I ſhall endeavour to return a full, plain, and I hope, ſatisfactory Anſwer, beginning with the firſt.

Obj. 1. §. 2. And 1. It is objected that the Impoſition of theſe Rites bereaves them of their *Chriſtian Liberty* in reference to things indifferent, upon theſe ſeveral accounts.

1. Becauſe it doth reſtrain their Practice in matters wherein Chriſt hath left them free, and therefore, ſay they, 'The Apoſtle by ſaying
Coloſſ. 2. 20. 'if you be dead with Chriſt to the Rudiments of 'the World, wherefore are ye ſubject to Ordi- 'nances? Touch not, taſte not, handle not, after 'the Commandments and Doctrines of Men, con- 'demns not only humane decrees concerning 'Rites and Ceremonies, but alſo our Subjection 'to ſuch Ordinances of Men, as take from us 'Liberty of Practice in the uſe of things in-

different,

'different, for otherwiſe *not touching, not taſting, not handling*, being things indifferent, might 'have been ſubmitted to: And whereas it is ſaid, that *Chriſtian Liberty conſiſts only in Liberty of Judgment*, but not of Practice, touching matters of this Nature; 'We ſee, ſay they, that 'when the Apoſtle giveth Inſtance of ſuch humane Ordinances as violate our *Chriſtian Liberty*, he ſaith not: *You muſt not think you may not touch*, but *touch not*, &c. Telling us, that 'when the Practice is reſtrained from touching, 'taſting, handling, by the Ordinances of Men, 'then is *Chriſtian Liberty* violated, tho the Conſcience be left free.

2*ly*, Becauſe obedience to theſe Impoſitions renders us *the Servants of Men*, which St. *Paul* will not permit, ſaying: *Ye are bought with a price, be not ye the Servants of Men*? 'Where, 'ſay they, the Apoſtle forbids the doing any 'thing for the Will and Pleaſure of Men, when 'our Conſcience can find no other reaſon for 'the doing of it, what therefore is preſs'd 'upon men by naked Will and Authority, without giving any reaſon to ſatisfy the Conſcience cannot by *Chriſtians* be ſubmitted to, 'becauſe they muſt not be the *Servants of* '*Men*. 1 *Cor.* 7. 23.

'3*ly*, The Impoſition of theſe Rites, ſay 'they, doth take away our *Chriſtian Liberty*, 'becauſe Conſcience it ſelf is bound thereby, at 'leaſt in the Opinion of the *Impoſers*, for the 'obliging of the Conſcience for the time to aſſent, 'is the binding of it.

'4*ly*, Becauſe theſe Impoſitions are urged 'upon ſuch as in their Conſcience to con'demn them, and ſo they have not the Li'berty preſerved of abſtaining from doing that

'of the lawfulneſs whereof their Conſcience 'doubts.

Anſw. §. 3. In order to the Refutation of this vain Pretence, I ſhall endeavour 1. To ſhew the Abſurdity of this Doctrine or Opinion, and 2*ly*, To anſwer what is offered to confirm it.

I ſay then, that *it is moſt abſurd to think and teach that the determining of any thing indifferent relating to the Worſhip of God ſhould be repugant to our Chriſtian Liberty.*

For Explication of the terms of this Aſſertion, conſider, that *a thing indifferent is ſuch a thing or action which in it ſelf is neither good nor evil, neither commanded nor forbidden by God*; And that *to determine of ſuch actions, is to require us to do, or to omit the Practice of them.*

2*ly*, Conſider that there are many actions of this Nature which muſt be done in Celebration of Gods Worſhip, tho God hath no where given Rules touching the circumſtance, and manner of performance of them. As *v. g.* We muſt, if we will meet for *Publick Worſhip*, do it in ſome *place*, and in ſome *hour* of the day, but at what place, or at what hour we ſhould meet, God hath not told us. The *Miniſter*, who doth officiate, muſt do it in ſome *Habit*, but in what Habit he ſhall do it God hath not determined. The *Prieſt*, who conſecrates the *Sacrament*, muſt conſecrate ſome Kind of Wine and Bread, but whether he ſhall conſecrate *Claret*, or *Tent*, *unleavened*, or *leavened* Bread, *round Wafers*, or *round Loaves*, or elſe *flat Cakes*, or *Rowls*, is not declared by the Word of God. The *Sacrament* received by the Communicant muſt be received in ſome *Poſture*, but whether *ſtanding*, *ſitting*, or *kneeling* ſhall be the Poſture, our *Lord* hath not informed us. To ſing in Publick is declared to be a duty,

but

but whether we ſhall ſing in *Metre*, or in *Proſe*; with Inſtruments of *Muſick*, or without, *plain ſong*, or *pricked*, the Scripture gives us no directions. Theſe therefore, with all matters of like Nature, already mentioned, are things indifferent, that is, neither commanded, nor forbidden, and they do all relate unto *Gods Worſhip*. And our Aſſertion is this:

That the determination of any matters of this Nature by our Superiors, Civil, or Sacred, provided they do not impoſe them as things in their own Nature neceſſary, or parts of our Religious Worſhip, doth no ways violate our Chriſtian Liberty. For

1. A Reſtraint is by the Scripture laid upon our Liberty in matters of this Nature when by the Practice of it we may *ſcandalize* our weak Brother, 1 *Cor.* 8. 9. *Take heed leſt by any means this Liberty of yours become a ſtumbling block to the weak.* And alſo when, by reſtraint of this our Liberty in things indifferent, we ſerve the ends of Love and Charity, *Gal.* 5. 13. *Ye are called to Liberty—yet by Love ſerve one another.* Why therefore may not the Authority of *Gods Vicegerents*, or of *Chriſts Ambaſſadors*, lay like reſtraints upon our Liberty in matters of this Nature? Why may we not do that for Reverence and Love to them, which Love unto our *Neighbour* requires us to perform? why ſhould we not be careful that our *Superiors* be not *ſcandalized*, as by our *diſobedience* to them in lawful matters they will be, as well as that we do not *ſcandalize* our *weaker Brother*. Since by abſtaining from any thing indifferent for fear of giving *ſcandal* to, or out of Love to others, a *reſtraint* is put upon our *Liberty of Practiſing theſe things*, as well as by the Precepts of *Superiors*,

riors, why should the one be deem'd more inconsistent with our *Christian Liberty*, than is the other?

2*ly*, Were this restraint in matters of indifferency relating to the Service of God, a Violation of our *Christian Liberty*, than all our *Vows* and *Promises* respecting things indifferent, relating to the Service of God, must be a Violation of that *Liberty*, since by them we *restrain our Freedom as to those matters*, as much as 'tis restrained by the Commands of our *Superiors*. According therefore unto this opinion, should I vow to keep a fast in *Lent*, to *kneel* at the Receiving of the Sacrament, to set apart a Room in my own house for *private Devotion*, or to do any other thing relating to the Service of God which he hath not determined, I could not be obliged to perform those Vows, as being Violations of my *Christian Liberty*.

3*ly*, That which I may do, tho no Injunction of the Magistrate required it of me, cannot be therefore sin when done, because he doth require it, but any thing indifferent relating to Gods Worship may be done by me, tho no Injunction of the *Magistrate* required it, for if it be a thing indifferent, it cannot be forbidden, and what is not forbidden, it cannot be unlawful to perform; now to assert that what I lawfully may do, must be my sin, if done because the *Magistrate* commands it, is in effect to say what is the plainest Contradiction, *viz. That 'tis unlawful to yield obedience to Gods Vicegerents in any lawful matter*. Moreover thô the *Magistrate* should not determine in matters of this Nature, if we will practise any of these duties, we must our selves determine of them; *v. g.* If we will meet for Publick Worship, we must appoint *some time*,

time, and *place* in which to do it, if we will miniſter in Sacred Things, we muſt be clothed with *ſome Habit*, a cloak, a gown, or ſurplice, which we do thus miniſter. If we will conſecrate the Sacrament, we muſt determine upon *ſome kind* of *Wine*, and *Bread* in which to do it, and if we will receive the Sacrament, we muſt pitch upon *ſome Poſture* in which we will receive, if we will ſing, it muſt be done in *Proſe*, or *Metre*, and the like. If therefore a neceſſity doth lie upon us to determine in matters of this Nature before we do perform them, how can it be a Violation of our *Chriſtian Liberty*, for the *Superior* Power to do that which we muſt do our ſelves, and which when once the *Miniſter* determines for himſelf, the Peoples Liberty is equally reſtrained, as it would be by the Command of their *Superior*.

4*ly*, If by impoſing of theſe things indifferent relating to Gods Service, which we may leave undone, the *Magiſtrate* ſo violates our *Chriſtian Liberty* that we may not do them, becauſe he thereby doth reſtrain our Liberty of leaving theſe things undone, then by like reaſon ſhould the *Magiſtrate* forbid the doing of the things enjoyned, we muſt not leave undone what he forbids, becauſe he thereby doth reſtrain our Liberty of doing of theſe things, for it is eaſy to perceive that 'tis as great a Violation of our Liberty to have indifferent things forbidden us, as to have them commanded, that 'tis no leſs Encrochment on our Liberty to be tyed up from what we antecedently to the Command of our *Superiors* might do, as to be bound to the performance of what we might omit. If then *Diſſenters* think themſelves obliged to refuſe Submiſſion to theſe things indifferent becauſe com-

manded by the *Magiſtrate*, 'tis but forbidding them to yield obedience to them, and then, by their own Principle, they muſt become exact *Conformiſts*. Now is not this a Fooliſh Liberty which tends to make men humourſome and croſs to their *Superiors*, ſo that what he deſires they ſhould do he muſt forbid, what he deſires they ſhould leave undone, he muſt command, if this be worthy of the name of *Chriſtian Liberty*, let any Reaſonable Perſon judge.

5*ly*, If by impoſing of a thing indifferent, relating to the Service of God, the *Magiſtrate* doth violate our *Chriſtian Liberty*, and we ſtand bound not to obey, or to perform the thing commanded, then is it in the power of the *Magiſtrate* to cut off all that Liberty we have in matters of this Nature, and to oblige us not to do what ever we are left at Liberty by God to do, as *v. g.* If he commands us to meet for Publick Worſhip at ſuch a *place, or time*, we muſt be bound to do it at *another place* and *time*. If he commands the Miniſter to conſecrate *ſuch Wine and Bread*, he muſt be bound to conſecrate *ſome other kind of Bread and Wine*. If he require the people to *ſtand*, or *ſit*, at the receiving of the Sacrament, they muſt be bound to *kneel*, or uſe *ſome other Poſture*, and ſo in other caſes of like Nature. So that this Doctrine puts it into the power of the *Magiſtrate* to reſtrain both our Conſciences, and Practices in matters of this Nature, and to determine them to one, and ſo to take away that Liberty which is ſo eagerly contended for. And

6*ly*, This pretended Liberty is the occaſion of lamentable miſchiefs to the *Church of God*, whereas the good which can accrue unto her Members by it is but little, the diſadvantage they

they can ſuffer by the want thereof is inconſiderable. We can receive but little good by ſuch a Liberty from the Commands of our *Superiors* in things indifferent, becauſe they being ſuch, if we do them *we are not the better*, or more acceptable to God, and *if we do them not we are not the worſe*, or the leſs pleaſing to him, for otherwiſe they could not rationally be ſtiled things indifferent; If then our Freedom from obedience in ſuch matters can only be a Freedom of doing or omitting that which, whether we omit or do, we are neither worſe, nor better, what good can we receive by ſuch a Freedom? what diſadvantage by the want thereof? Is it not the whole deſign of the Goſpel to make us obedient to the Laws of Chriſt, to make us holy, and free from the Dominion and the Power of ſin? and may we not be therefore certain that thoſe actions which are neither good nor evil in themſelves, neither commanded nor forbidden by Chriſt, and therefore no way tend to the obſtructing our obedience to Chriſt, our Holineſs of life, or to the depraving of our Souls, and bringing them in bondage to ſin, cannot be prejudicial to any intereſt or deſign of Chriſtian Doctrine, whether they be performed or omitted? Now is it not abſurd to think our Lord ſhould purchaſe for his *Church* a Liberty to diſobey *Superiors* in matters wherein their obedience would bring no diſadvantage to them, their diſobedience will do them no good? Moreover our obedience to our *Superiors* in ſuch matters, viſibly doth tend to the promoting Love, Peace, Unity, Humility, Self denyal, orderly Walking, and ſuch like *Chriſtian* Virtues, and therefore it is moſt improbable *Chriſt* ſhould have purchaſed our Freedom from it. Our diſobedience, as we by ſad

experience ſee, doth tend to the promoting Schiſms, Diſſentions, Uncharitableneſs, Calumnies, Wrath, Strife, Contention, it procures *Strokes for the Backs of Fools*, expoſes both the Perſons, and Families of diſobedient Perſons to temporal and ſpiritual Evils, it excludes them from Sacred Ordinances, and the Communion of the *Church*, and therefore ſuch a Liberty from doing things not evil, or diſpleaſing to God, muſt be ſo far from being worthy of our *Saviours* purchaſe, that it doth contradict his great Deſign, that Love, Peace, Union might flouriſh in his *Church*, and that the contrary fruits of the fleſh, might be entirely baniſhed from among his Members.

7ly, Such a pretended Liberty is contrary to the Practice of the *Church Governors* laid down in Scripture, and to the Rules preſcribed for their Government; 'tis contrary to that Liberty the *Rulers* of the *Jewiſh Church* did exerciſe, as I have ſhewed already in many inſtances of things no where determined by the Law of *Moſes*, and yet enjoyned by them, 'tis alſo contrary to the *Apoſtles* Practice, who forbad the uſing of things ſtrangled and blood, tho they not only were things in themſelves indifferent, but things required by that Ceremonial Law from which our Lord had freed his Servants, and therefore more might have been pleaded againſt ſubmitting unto that Decree, than to the Conſtitutions of the *Church* of *England* concerning other things indifferent. *Laſtly*, St. *Paul* requires that all things which relate unto Gods Publick Worſhip, of which he there diſcourſeth, ſhould be done *decently* and *orderly*, but how ſhall *Rulers* be able to order matters ſo, if it be an Infringement of our *Chriſtian Liberty* to have any thing impoſed upon

upon us by our *Governours* for decency and orders ſake? Particular Rules being not given us in Scripture about this matter, which to be ſure would have been done, were they not left to the determination of the *Rulers* of the *Church*. Wherefore to give a brief, but a ſufficient Anſwer to the Objections mentioned,

1. From what hath been diſcourſed it is evident, that Chriſtian Liberty cannot be violated by theſe Impoſitions, becauſe the Conſcience is obliged by them, that is, 'tis bound to yield obedience to them when they are impoſed; for if this maketh the Commands of our *Superiors* to violate our *Chriſtian Liberty*, Then 1. All the Commands of *Maſters*, *Parents* and *Superiors* reſpecting things indifferent, civil or ſacred, muſt be repugnant to that Liberty, becauſe we are, if Servants, Children or Subjects, obliged to obey them in all lawful matters, even *for Conſcience ſake*. 2*ly*, Then our own vows, and reſolutions concerning any thing indifferent, muſt violate our *Chriſtian Liberty*, becauſe we are obliged in Conſcience to perform them. 3*ly*, Then can we not abſtain from any thing indifferent in caſe of *Scandal*, as St. *Paul* Commands us, without infringing of our *Chriſtian Liberty*, becauſe our Conſcience is then bound, for fear of *Scandal*, to abſtain from what is in it ſelf indifferent. §. 4.

2*ly*, It alſo is exceeding evident that *Chriſtian Liberty* cannot be violated by requiring Perſons to do that of which their Conſcience, being erroneous, doubts, or which it doth Condemn, as is inſinuated in the fourth Objection. For were this ſo, Then 1. our Laws muſt violate true *Chriſtian Liberty* when they command the *Quaker to pay Tythes*, for he not only doubts the law-

lawfulneſs thereof, but peremptorily pronounceth it unlawful ſo to do. Then 2*ly*, our Laws Commanding all *Papiſts* to come to *Church*, to obey the *King* in oppoſition to the *Pope*, to take the Oaths of *Allegiance* and *Supremacy*, muſt violate his *Chriſtian Liberty*, becauſe he doubts the lawfulneſs of yielding obedience to them. 3*ly*, By the ſame Rule my *Chriſtian Liberty* muſt be infring'd much more, when *Magiſtrates* Command me to abſtain from what my Conſcience tells me I ſhould do; now ſeeing an Erroneous Conſcience may urge Men to the greateſt wickedneſs, ſince it may make them *verily believe they ought to do many things contrary to the Name of Jeſus*, *Acts* 26. 9. and that by killing his *Diſciples*, *they would do God Service*, *Joh.* 16. 2. no Laws according to this Doctrine, can be laid on Men whoſe Conſcience is Erroneous to, bind them not to do the worſt of Evils.

3*ly*, In Anſwer to that paſſage of St. *Paul*, 1 *Cor.* 7. 23. *we are bought with a Price*, and therefore muſt not be *the Servants of Men.* I ſay,

1. That it is only an advice unto thoſe *Chriſtians* who being Slaves to *Heathens*, had once bought their Liberty, or by the bounty of their Friends had been redeemed from Slavery, not to ſell themſelves again, or to return to the condition of their former Servitude, but to continue in that Liberty; it therefore ſhould be thus Tranſlated, *are ye bought with a Price? Be not ye the Servants of Men:* To make this clear, conſider, that the *Apoſtle* is there inſtructing *Chriſtians* how to behave themſelves in their particular ſtations and callings, and not upon pretence of *Chriſtianity* to think themſelves obliged to alter their condition, or to neglect thoſe Duties their proper ſtation did require;

require; thus from *v.* 12*th.* to the 16*th.* he requires *the believing Husband* not to *desert the unbelieving Wife*, and *the believing Wife* not to part from her *unbelieving Husband*, but to *abide in that condition in which the Lord had called them:* In the 18*th.* and 19*th. verses* he adviſes the *Circumciſed Chriſtian*, not to deſire to be *Uncircumciſed*, *& vice verſa*, but to abide as they were; from *v.* 21. to *v.* 24. he gives advice to thoſe who were *believing Servants*, thus; *Art thou called being a Servant? care not for it*, think it not a diſparagement to *Chriſtianity* that thou art ſtill a Bondman, *but if thou maiſt be made Free*, prefer Freedom before Bondage. *Are you bought with a Price?* (as by the Charity of *Chriſtians* many believers then were) *be not then the Servants of Men*, return not any more to the condition of your former Slavery: This without doubt is the true import of the words. But 2*ly*, according to the ordinary reading, and interpretation of them, viz. *ye are bought with a Price*, even with the Blood of *Chriſt*, *be ye not the Servants of Men*; it giveth no Commiſſion to the *Chriſtian*, to refuſe obedience to his *Superiors* in lawful matters, for to be *the Servants of Men*, which is the thing forbidden to *Chriſts Servants*, is only not to yield obedience to Men in any thing repugnant to that Service which they owe to *Chriſt*, and therefore it is ſo far from being prejudicial to that obedience we owe unto *Superiors for the Lords ſake*, that for this very reaſon we are required to obey them in all lawful things, becauſe 'tis part of that obedience which *Chriſt* requires from us as his Servants, and which we are required to do *for the Lords ſake*: So Col. 3. 20. *Children obey*

your

your Parents in all things, for this is well pleaſing to the Lord, and v. 22. *Servants obey your Maſters in all things, and whatſoever you do, do it heartily as to the Lord; for*, in ſerving them, *you ſerve the Lord Chriſt*; it being his ordinance that you obey in yielding to them in all lawful things. And again 1 Pet. 2. 13, 16. *Submit your ſelves to every Ordinance of Man for the Lords ſake, as the ſervants of God:* So that you ſee our being *bought with a Price* being that which maketh us *Chriſts ſervants*, even when we are free from Slavery to Men, it muſt engage us the more ſtrictly to Obedience to *Maſters*, *Parents*, and *Superiors*, this being that we owe unto them in all lawful matters, *for the Lords ſake*, and which we are obliged to perform *as the ſervants of Chriſt*.

Coloſſ. 2. 20. *Laſtly*, In Anſwer to that enquiry of St. *Paul*, *If you be dead with Chriſt from the rudiments of the World, wherefore as living in the World are ye ſubject to Ordinances? Touch not, taſte not, handle not*, &c. I ſay,

1. That the *Apoſtle* ſpeaks not there of Rites, or Conſtitutions required by *Authority*, and owned as things indifferent in their own Nature, but of *Doctrins*, *Dogma's*, and Commands of *Jews*, and of *Philoſophers*, and *falſe Apoſtles*, who could have no *Authority* to require from them ſubmiſſion to theſe Doctrines, and Commands, but on ſuppoſal of the goodneſs, and excellency of the things Commanded: He therefore ſpeaketh of ſuch things as the *Coloſſians* could not be Subject to on any grounds but ſuch as in themſelves were *Superſtitious*, and were reproachful to the *Goſpel*, and to *Chriſt* the *Author* of it, as repreſenting him deficient in wiſdom by his neglecting to Com-

Command things ſo exceeding good and excellent.

2*ly*, The things here mentioned are manifeſtly things which, in the judgment of theſe *Dogmatiſers*, were things by which God would be better Worſhipped, and his Religion be advanced, or the Profeſſors of it would be rendred more Perfect and Sublime, and for neglect of which they were to be Condemned, tho no *Authority* of Man did interpoſe for their injunction, as will be evident.

1. From this conſideration, that they were things for the neglect of which the *falſe Apoſtles* did condemn the *Chriſtian*, as is inſinuated in theſe words, *let no Man judg*, cenſure, or condemn, *you in meats or in drinks*, v. 16. yea they were things for want of which *Chriſtianity* it ſelf was repreſented as imperfect, and inferior in Wiſdom to the *Promoters* of theſe inſtitutions; whence the *Apoſtle*, in oppoſition to theſe *falſe Apoſtles*, declares that *in Chriſt were hid all the treaſures of wiſdom and knowledg*, v. 3. and adds, that *this I ſay, leſt any Man ſhould belie you with inticing words*, v. 4. Hence he exhorts them to *beware leſt any Man ſpoil them through Philoſophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Chriſt*, and gives this reaſon of his caution, that *in him did all fulneſs dwell*, and that *we were compleat in him*. 2*ly*, Becauſe theſe things are ſtiled *Will-Worſhip*, they therefore who did introduce them muſt look upon them as things conducing to the more acceptable ſervice of God, or the advancement of his Worſhip. 3*ly*, Becauſe they who performed them did it out of pretence of that *Humility*, *Mortification*, and *Auſterity* which they conceived

v. 8, 9.

v. 23.

conceived highly acceptable, and well pleasing to God, *v.* 23. wherefore the *Church*, which doth acknowledg that the things enjoyned by her in their own Nature are indifferent, and such as in themselves do not conduce to make our service more acceptable, and well pleasing to God, can be no ways concerned in this prohibition.

Obj. 2. §. 5. 'All things, and Rites which have been notoriously abused to Idolatry, and Superstition, 'if they be not such as either God or Nature 'hath made to be of necessary use, should be 'utterly abolished, and purged away from Divine Worship, so as not to be used by us, 'as sacred things, or Rites pertaining to the same, 'but the *Cross*, *Surplice*, *Kneeling* in the act of 'receiving, are such Rites as have been thus 'abused, and therefore, being not of necessary 'use, they ought, *say they*, to be abolished. 'The Major they prove: 1. From many Texts 'of Scripture which enjoyn'd the *Israelites not* 'to do after the works of the Canaanites, *Exod.* '23. 24. or *of the* Ægyptians, or to *walk in* 'their Ordinances, Levit. 18. 3. *not to do so* 'unto the Lord their God, as they did *Deut.* 12. '4. and in particular *not to Name their Gods*, 'Exod. 23. 13. not to use the Name of *Baal*, *Hos.* 2. 16. 'because it had been given to *Idols*, but 'to destroy their Altars, break their Images, 'and cut down their Groves, Exod. 34. 13. *to* 'burn the Graven Images of their Gods with 'fire, and *not to take unto themselves the Silver* 'and Gold that is upon them, Deut. 7. 15. to 'defile the covering that is upon their Graven 'Images of Silver, and the ornaments of their 'molten Images of Gold, to cast them away as 'menstruous Cloths, and say unto them get ye 'hence,

'hence, *Iſa.* 30. 22. and alſo from thoſe places 'which Command them *not to round the corners* 'of their Heads, *nor mar the corners of their* 'Beards, *not to make any cuttings in their Fleſh* 'for the dead, *nor Print any marks upon their* 'Bodies, *Levit.* 19. 27, 28. to which they add 'thoſe Texts of the New Teſtament which re-'quire us *not to touch the unclean thing*, 2 Cor. '6. 17. but to *hate the Garments ſpotted with* 'the Fleſh, Jude 23.

2*ly*, 'Becauſe the *Churches* of *Pergamus* and 'Thyatira are by Chriſt reproved for *ſuffering* 'Men to teach their Children to eat things offered 'unto Idols, which in themſelves were not un-'lawful to be eaten, but only did become un-'lawful becauſe they were abuſed to *Idolatry*. 'And, *Rev.* 2. 14, 20.

3*ly*, 'From examples of good Men in Scri-'pture, who abſtain'd from things in them-'ſelves lawful upon this account, *v. g.* the ex-'ample of *Jacob* who aboliſhed the *Ear-rings* 'of his Family, as being Enſigns of Superſtition, 'Gen. 35. 4. of *Hezekiah* who *brake in pieces* 'the Brazen Serpent, being abuſed to Idolatry; 'of *Mordecai*, who would not bow to *Haman*, 'Eſth. 3. 2. of *Daniel* who would not eat of the 'Kings meat, which was converted to an Ido-'latrous uſe, leſt he ſhould be defiled, *Dan.* 1. 8.

Now that our Ceremonies have been notori-ouſly abuſed to *Idolatry* they prove, becauſe they have been conſecrated to the ſervice of Idols, and commonly imployed in Idolatrous Worſhip by the *Papiſts*: To this Objection I Anſwer,

That theſe Commands of the *Old Teſtament* were given only to the *Jewiſh* Nation, and where no Natural *Analogy*, or *Moral* reaſon can *Anſw.* 1. §. 6.

can be ſhewed for their perpetual obligation; I know not why they ſhould be binding to the *Chriſtian* any more than other Laws of the like Nature, which do not now oblige, by the confeſſion of our *Adverſaries*; as *v. g.* they were *to kindle no fire on the Sabbath day*, *Exod.* 35. 3. but muſt we therefore kindle none on the *Lords day*; they were forbid *to take Uſury of their Brethren*, and yet *Diſſenters* do not Scruple the taking uſury one of the other. They were to *deſtroy the places wherein the Inhabitants of* Canaan *ſerved their Gods*, *Deut.* 12. 2. and yet *Diſſenters* did not Scruple to uſe the *Churches* which the *Papiſts* had abuſed to *Idolatrous Worſhip*: They were *to make no Covenants with the Idolaters of* Canaan, *Exod.* 23. 32. 34. 12. *Deut.* 7. 2. may therefore *Proteſtant Princes* make no Leagues with *Papiſts*? They were utterly to deſtroy them, *Deut* 7. 2. and that *leſt they ſhould teach them to do after their abominations*. *Deut.* 20. 16, 18. *not to have mercy on them*, ibid. may we therefore, without mercy, deſtroy all *Papiſts* out of our *Dominions*, leſt they ſhould teach us to do after their abominations, or might they, when they had the power in their hands, deal ſo unmercifully with us whom they deem guilty alſo of *Idolatry*, and an abominable Worſhip? *Laſtly*, They were obliged to *kill the Perſon who inticed them to Idolatry*, *Deut.* 13. 9. and *utterly to deſtroy all who did Sacrifice to any other Gods*, *ſave to the Lord only*, *Exod.* 22. 20. If any of their *Cities* were withdrawn from God unto *Idolatry*, they were obliged *to ſmite it with the Edge of the Sword*, *utterly deſtroying it*, *with the Infants and the Cattle thereof*, *Deut.* 13. 15. *and to burn the City*,

and

and the ſpoil thereof, and muſt we therefore deal ſo unmercifully with any *Pariſh* or *City* that is ſeduced to *Popery*? Did our *Diſſenting Rebels* think it neceſſary to burn our Houſes, and the Spoils they took? wherefore we ſee what miſchief will enſue upon applying of things commanded to be obſerved by the *Jews* towards Idolaters, to *Chriſtian Kingdoms* and People.

Anſw. 2. 2. It cannot rationally be ſuppoſed that God by theſe, or any other Texts of the like nature, forbids the doing any lawful action barely on this account that it hath been, or is, or may by others be abuſed to *Idolatry* or *Superſtition*, or any other ſin, provided we do not continue to be enſnared by it: Nor is there any ground of fear we ſhould be ſo; for if ſo,

1. This Interpretation and Application of theſe places would robus of our *Churches* and our *Bells*, and many other things which the moſt ſtrict *Diſſenters* did allow of, for every *Church* in which *Idolatrous Religion* is performed, doth ſeem as much defiled thereby as any kind of action or geſture can be defiled by this, that others do abuſe them to Idolatry, and yet even the *Directory* ſaith, that *Such places are not ſubject to ſuch pollution by any Superſtition formerly uſed in them, and now laid aſide, as may render them unlawful, or inconvenient*: It is well known that the *Bells*, *Fonts*, *Pews* and *Desks* of our *Churches* were charmed by *Popiſh Prayers* in a *ſuperſtitious* manner, and yet our late *Reformers* did not think it reaſonable that they ſhould be diſuſed upon that account. Now, as the Reverend Doctor *Burges* puts the queſtion; 'Did God ordain Bells 'to call men to *Church*? or *Church-yards* to bury 'in? or a *Font of Stone* to baptize in? or a *Silver Cup* to adminiſter the Wine of the Supper

Defence of Dr. Morton *p.* 569.

'in? or ſitting upright at the Communion-Table 'in token of our familiarity with Chriſt? or 'one particular place built on purpoſe for his 'people to meet in for his Worſhip, now under 'the *New Teſtament*, and that ſeparate only to 'ſacred Uſes, or this or that preſcript Form of 'Prayer, except the *Lords Prayer*, in calling on 'him? Speak man, are any of theſe things in 'their particulars divine, and not humane? are 'all theſe ſuch as may not well be ſpared upon 'occaſion? is there any of theſe which hath not 'been ſuperſtitiouſly abuſed by *Papiſts*, or 'other *Idolaters*? as the poſture of ſitting by the 'Arians; flinch not, dally not, ſpeak the truth, 'as in the ſight of him that ſhall judge you and 'us at the laſt day, and then you ſhall be forced 'to confeſs that ſome of thoſe Rites and Cere-'monies which your ſelves either practiſe, or 'allow, are as meerly humane, have been as 'much abuſed as thoſe you impugn, and are not 'ſo neceſſary, but that all, or ſome of them 'might well be ſpared, and yet you allow them.

2*ly*, If this were ſo, it muſt be unlawful to
2 *Kings* 5. 18. *bow our knees and bodies to God*, becauſe the *Heathens* bowed their knees to *Baal*, and their
1 *Kings* 19. 18. bodies to *Rimmon*, or *to proſtrate the body to him*, as the *Heathens* did to *Idols*, Exod. 23. 24. or to
Ezek. 18. 12. 33. 25. *lift up our eyes to God*, or to *ſtretch forth our hands unto him*, becauſe the *Heathens lifted up their eyes to Idols, and ſtretched forth their hands to a ſtrange God*, Pſal. 44. 20. or *ſit* at the Lords Supper becauſe the *Heathens* ſate when
Exod. 32. 6. 1 *Cor.* 8. 19. they feaſted on their Sacrifices in the *Idols Temples*. Whereas we find theſe ſigns of Reverence and Geſtures ſtill uſed both by *Jews* and *Chriſtians* who bowed their Knees and Bodies to God, 2 *Chron.* 6. 13. *Ezra* 5. 2. 2 *Chron.* 7. 3.

Act.

Act. 20. 36. *Eph.* 3. 14. proſtrated their whole bodies to him, *Joſh.* 7. 6. *Exod.* 4. 31. *Mat.* 26. 39. Lifted up their eyes, and ſtretched forth their hands unto him, *Pſal.* 123. 1. *Mat.* 6. 11. and lay down at the Paſchal Supper, not fearing the tranſgreſſion of the Precept, *Thou ſhalt not do ſo unto the Lord thy God.*

3*ly*, The *Jews* themſelves, and that with approbation from God, uſed many things like unto thoſe which were obſerved in general by *Heathens*, and by the *Nations* in particular, which the Objection mentions, and our Lord *Jeſus* and his *Diſciples* did not ſcruple ſuch a material conformity with *Heathens* in indifferent matters, as our *Diſſenters* do condemn. For *v.g.* the *Jews* placed the Tabernacle *on a great high place in Gibeon*, 1 Kings 3. 4. where God appeared to *Solomon*, *Verſe* 5. they placed the Ark in *the houſe of Aminadab on the hill*, 1 Sam. 7. 1. their Synagogues are called *the houſes of God*, Pſal. 74. 8. and they were always built upon the *Hills*, or higher ground of the Cities, altho the *Heathens* did ſuperſtitiouſly chuſe ſuch places for the performance of their Idolatrous Worſhip, and ſet up their Idols and Altars *on every mountain and hill*, conceiving that they were then nearer to their *Gods*. And our dear Lord *went up unto a mountain to pray*, and therefore did not think that all material conformity with *Heathens* in ſuch matters was forbidden in theſe Texts, nor did that abuſe of *Gardens* to *Idolatry*, which by the Prophet *Iſaiah* is noted in theſe words, *Thou ſhalt be aſhamed of the oak, and thy gardens which thou haſt choſen*, Iſai. 1. 29. deter our *Saviour* from *praying in a Garden*, Joh. 18. 1, 26. Mat. 26. 39. Again, the *Idolatrous Heathens* at their Feſtivals did lie along, or lean on

their left ſides, *They laid themſelves down on cloaths by every altar*, Amos 2. 8. They feaſted ἐν εἰδωλείῳ κατακείμενοι, *lying down in their Idol temples*, 1 *Cor.* 8. 10. and yet the *Jews*, tho God no where commanded them to do ſo, did at the eating of their Paſsover, *lie down in token of the reſt that God had given them in that good Land*, and *Chriſt* and his *Apoſtles* did conform themſelves unto this cuſtom, as I have ſhewed already, and thereby they demonſtrated that none of all theſe Texts forbad material conformity with any *Heathen* Rites which in their nature were indifferent. Nor were the *Jews* themſelves ſo nice and ſcrupulous as our *Diſſenters* in this matter, for they declare, 'That if an Houſe 'was built, or a Tree planted purpoſely for an 'Idol, it muſt be deſtroyed, and may not be 'turned to common uſe, but if the Houſe was 'firſt built, or the Tree planted for common 'civil uſe, and an Idol hath after been placed 'in that Houſe, or under that Tree, theſe may 'revert unto their firſt intended uſe, the Idol 'being removed. Since then our Ceremonies were uſed without any *Superſtition* or *Idolatry* by the *Fathers* of the *Church*, before they were abuſed by *Papiſts* to thoſe ends, why may they not return unto their former uſe, the *Superſtition* and *Idolatry* adhering to them, being firſt removed?

Ainſw. *in Deut.* 7. 5.

Anſw. 3. 4*ly*, Seeing all Superſtition and Idolatry, in perſons who do ignorantly commit them, doth fundamentally require a miſtake in the conception of the perſon guilty of it, theſe vices can no longer cleave unto ſuch actions than this miſtake remains, when then the action is freed from the ſuperſtitious opinion or miſtake, it is alſo purged from all Superſtition and Idolatry, ſince therefore

therefore the Impoſers of our Ceremonies have purged them from all thoſe miſtaken Doctrines and opinions of the *Church* of *Rome*; which made them *Superſtitious* and *Idolatrous*, they cannot be abuſed to thoſe ends. Now when the Idolatry and Superſtition, or the abuſe adhering to an action is totally removed, there remains nothing which can make that action unlawful to be done, and therefore nothing which can render it unlawful in it ſelf to be required to be done: Since then we are only commanded to depart from *Babylon, that we partake not with her in her ſins*, and ſo no farther than is requiſite for the avoidance of Communion with her in ſin; when we have purged theſe actions from all thoſe *Superſtitions* and *Idolatries* which adhered to them as they were exerciſed in that *Church*, we have done all that *Chriſt* and his good Spirit thought needful to require of us in reſpect to our departure out of *Babylon*. *Rev.* 18. 4.

5*ly*, Whereas 'tis ſaid in the Objection, that things abuſed to Superſtition, if they be not neceſſary, muſt not be done: I Anſwer, That tho it be not neceſſary to impoſe our *Ceremonies*, yet when they are impoſed by *Authority*, they become neceſſary in their uſe, and ſo are not to be accounted things unneceſſary in reſpect of us: For if *Temples*, *Bells*, *Fonts*, *Desks*, and other ſacred *Utenſils* ſhall be preſerved as neceſſary, becauſe, as the *Diſſenter* ſaith, ſo much Money is ſpared to other good uſes; why are not our *Ceremonies* more neceſſary to us in their uſe, ſeeing upon ſubmiſſion to them depends the maintenance of many *Miniſters*, and their *Families*, the obedience of the *King*, and his Laws, Civil, and Eccleſiaſtical, the peace of the *Church* of *Chriſt*, and the free Preaching of the Goſpel, *Anſw.* 4.

which ſure are things more neceſſary, than the ſparing of our *Purſes*. Wherefore to give a poſitive and a perſpicuous Anſwer to the Objected Texts, I ſay,

§. 7. 1. That the things in which the *Jewiſh Nation* are forbid to do after the manner of the *Canaanites*, or the *Ægyptians*, are either Idolatrous Actions and Ceremonies, or actions contrary to the ſervice of God, or elſe things tending to *Idolatry*. Thus *Exod.* 23. 24. *thou ſhalt not do after the works of the* Canaanites, is a command not to bow down to their Gods, and ſerve them, but *to overthrow them utterly, and quite break down their Images*, and then it follows, *v.* 25. *ye ſhall ſerve the Lord your God*; the works forbidden therefore by that Phraſe were contrary to the ſervice of God. And *v.* 33. the reaſon of this Prohibition is thus given, *for if thou ſerve their Gods, it will ſurely be a ſnare unto thee*; So again, *Levit.* 18. 3. *After the doings of the Land of* Ægypt *wherein you dwell, ſhall you not do, neither ſhall you walk in their ordinances.* Why? Becauſe, as *Ainſworth* well obſerves, Ægypt *was an Idolatrous Land, and there Iſrael had been defiled. Ezek.* 20. 8. *they Rebel'd againſt me*, ſaith God, *they did not every Man caſt away the abominations of his Eyes, neither did they forſake the Idols of* Ægypt, *Ezek.* 23. 8. and of the Land of *Canaan:* God ſaith unto them *Levit.* 20. 23. *Ye ſhall keep my Statutes and Judgments to do them, ye ſhall not walk in the manners of the Nations which I caſt out before you, for they committed all theſe things, and therefore I abhor'd them:* So that to do after the doings of the Land of *Canaan*, is *to do contrary to Gods Judgments and Statutes, and to commit the abominable things*

things which they did; and this is ſo evident through the whole Chapter that he who runs may read it: For 1. The reaſon why God forbids them to do after the manner of *Ægypt* and *Canaan*, is this; *I am the Lord your God*, *v.* 2. 2*ly*, The oppoſite command is this, *v.* 4, 5. *Ye ſhall do my Judgments, and keep my Ordinances to walk therein; I am the Lord your God, ye ſhall therefore keep my Statutes and my Judgments, I am the Lord.* And *v.* 26. *Ye ſhall therefore keep my Statutes and Judgments, and ſhall not commit any of theſe Abominations.* And again, *v.* 30. *Therefore ſhall ye keep mine Ordinance, that ye commit not any of the Abominable Cuſtoms which were committed before you, that you defile not your ſelves therein; I am the Lord your God.*

3*ly*, *You ſhall not do ſo to the Lord your God*, *Deut.* 12. 4. is in effect, you ſhall not Worſhip God by thoſe *Idolatrous Images* by which the *Canaanites* Worſhipped their Gods, but *you ſhall hew down the Graven Images of their Gods*, *v.* 3. you ſhall not Worſhip him on their Altars, or in their Groves, but *you ſhall overthrow their Altars, and break their Pillars, and burn their Groves with fire*, *v.* 3. and *you ſhall Worſhip God in the place that he ſhall chuſe*, *v.* 5. and this is very evident from *v.* 30. 31. where God ſpeaks thus unto them, *thou ſhalt not enquire after their Gods, ſaying, how did theſe Nations ſerve their Gods, even ſo will I do likewiſe; thou ſhalt not do ſo unto the Lord thy God, for every abomination to the Lord which he hateth, have they done unto their Gods.* So that in all theſe places, to do after the manner of the *Heathens*, which is the thing forbidden, is to do after their Idolatrous, or their unnatural

and unclean Rites in oppoſition to the Laws, Statutes and Judgments of the Lord: And this is farther evident from 2 *Kings* 17. 15. where God Complains that his People rejected his Statutes, and his Covenant that he made with their Fathers, and his Teſtimonies, and *they followed vanities and became vain, and went after the Heathen round about them, concerning whom the Lord had charged them that they ſhould not do like them.* So that *to do like them,* was *to follow vanity, and become vain,* that is, *Idolaters,* as that Phraſe plainly ſignifies in Holy Scripture, and ſo it is expounded in the following verſe by making *Molten Images,* and *the two Calves,* and *Groves,* and *Worſhipping* the *Hoſt of Heaven,* and *ſerving Baal.*

4*ly*, To name the name of other Gods, which is forbidden *Exod.* 23. 13. is only not to own, to worſhip or enter into covenant with them, and in particular not to ſwear by them, ſo that phraſe ſeems to ſignifie, *Pſalm.* 16. 4. their ſorrows ſhall be multiplyed that haſten after another God, *their drink offerings of Blood will I not offer, nor take up their names upon my Lips. i.e.* I will not forſake thee by partaking with them in their abominable Sacrifices who ſerve other Gods, nor by ſwearing by the name of their falſe Gods, ſo Dr. *Hammond* and Dr. *Patrick*. So, *to name the name of Chriſt* 1. *Tim.* 2. 19. is to own the true *Meſſiah,* and profeſs the *Chriſtian* faith, and that this is the certain import of the words we learn from *Joſh.* 23. 7. where this Phraſe is repeated, and by the following words is thus explained, *Be ye couragious to keep, and do all that is written in the Law of Moſes, that ye turn not aſide therefrom, to the right hand or to the left, that ye come not among theſe nations that remain among*

among you, neither make mention of the name of their Gods, nor ſwear by them, nor ſerve them, nor bow your ſelves to them.

5*ly*, When God ſaith, *thou ſhalt call me* Jehi, and *ſhall call me no more* Baal, his meaning is not that they ſhould never uſe that word, becauſe it was uſed by Idolaters, or was applyed to Idols, for then God was not to be called *Jah*, becauſe the Heathens had their Ἰαὼ, nor Κύριος or *Lord*, becauſe they gave that name to *Baal*, nor King: becauſe the *Heathens* had their *Milcom*, nor would God have incouraged his people to uſe that name by ſtiling himſelf *Baal*, as he doth in the Prophet *Iſaiah Chap.* 54. 5. 62. 5. but God by this expreſſion ſignifies he would not be unto his people a hard imperious Lord, as *Baal* was unto his Worſhippers, but he would rather treat them with the affections of an Husband, or that they ſhould no more revolt from him to *Baal* as hitherto they had done, but ſhould cleave faithfully to their Covenant made with him, as the Wife promiſeth, forſaking other *Lords*, to cleave unto her *Husband.* *Hoſ.* 2. 16.

6*ly*, The reaſon why God commanded his own people to deſtroy the *Altars* and the *Images* of *Heathens*, and not to take unto themſelves the Silver, Gold and other Furniture belonging to them, was the prevention of their erecting of them, and preſerving them to give Idolatrous worſhip to them, as they were very prone to do: Thus do the very Texts declare, *ye ſhall deſtroy their Altars, break their Images, cut down their Groves, Exod.* 34. 13. mark the reaſon v. 14. *for thou ſhalt worſhip no other God, for the Lord whoſe name is Jealous, is a Jealous God.* And *Deut.* 7. 25. *Thou ſhalt not take to thy ſelf the Silver or Gold of their Graven Images, leſt thou be ſnared*

red therein. There being then no fear leſt we ſhould be enſnared by the uſe of Ceremonies already purged from the Foundations of all *Romiſh Superſtition* and *Idolatry*, we cannot be concerned in theſe Precepts, and much leſs in that paſſage of *Iſaiah*, chap. 30. 22. where this only is foretold, that when the *Jews* did truly turn unto the Lord, they ſhould obey this Precept which commands them *not to take unto themſelves the Silver, and the Gold, and other Furniture of Idols.* And truly if theſe Precepts did oblige the *Chriſtian*, they would Condemn all our Reformed *Churches*, and the *Diſſenters* themſelves, for turning into their private Purſes, or their common Treaſuries, or any way retaining for their uſe, that Silver, and that Gold which formerly made *Romiſh Images*, or which was dedicated to *Romiſh Saints*, or offered at their *Shrines*, or uſing any of the Utenſils, or Garments which have been ſo abuſed, and if we are obliged punctually to follow theſe Preſcriptions, we muſt not only deſtroy *Popiſh Images*, but caſt away the Silver, Gold, and other Furniture belonging to them, ſince in theſe places all uſage of ſuch things, Civil, or Sacred, is apparently forbid, and even the deſire of them.

7*ly*, When the Jews are forbid to *round the corners of their Heads, or mar the corners of their Beards*, they only are forbid that rounding of the corners of their heads which was done in honour of *Demons*, and that marring of the corners of their Beards, which *Heathen* Prieſts uſed in honour of their Idols, *Baruch* 6. 31. *Their Prieſts ſit in their Temples having their Heads and their Beards ſhaven.* And therefore this making baldneſs upon their Heads, this ſhaving of the

Corners

Corners of their Beards, is forbidden as that whereby they would profane the name of God, and as oppoſite to owning God to be their Lord, *Levit.* 21. 6. 19. 25, 28. Moreover that cutting of the Fleſh which God forbids in the ſame place, for the ſame reaſons, was the cutting of the Fleſh for the dead, which was by *Heathens* uſed partly from *Superſtition*, Gratificari ſe aliquo modo defunctis putantes, *Thereby conceiving that they did ſome way gratifie the dead*, and partly from Idolatry, to appeaſe the *Infernal Deities*. And *Laſtly*, that printing marks upon their Fleſh, which the ſame Text forbids, was ſuch, *Quâ ſe ad Idololatriam ſignabant, whereby they marked themſelves for the ſervice of ſuch or ſuch an Idol*, ſaith *Maimonides*; ſo that the import of all theſe paſſages is only this; Thou ſhalt not by any of theſe ways make a profeſſion of Idolatry, or an acknowledgment of *Heathen Deities*, or uſe thoſe Cuſtoms which in their common uſe do ſignifie the owning of them. And if the naming of their Gods, the ſhaving of their Beards or Heads in ſuch a manner, had been abſolutely forbidden, and not only as Teſtimonies of Idolatry, I know not why they ſhould concern us more than the Prohibition of a Linſey-Woolſey Garment, or the ſowing of their Fields with divers Seeds, which no Man thinks unlawful to be done by *Chriſtians*. Now,

8*ly*, To the Objection from theſe words mentioned, 2 *Cor.* 6. 17. viz. *Touch not the unclean thing*, I Anſwer, that it cannot in the leaſt concern our Ceremonies; for, what in them, thus purged from *Popiſh Superſtition*, and *Idolatry*, can be eſteemed the unclean thing? Is it the thing it ſelf? What can the abuſe of other

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Men defile to our uſe the very Nature of things which God hath not made to us unclean? How then ſaith *Paul* that *to the clean all things are clean*? How durſt he allow Men not only to touch, but to eat of meats offered before to Idols without ſcruple of Conſcience in that reſpect? 'But if they ſhall grant that the uncleanneſs 'is in the Superſtitious abuſe of ſuch things, 'then let them know that he who uſeth the ſame 'thing without the ſame, or other Superſtition, 'may be ſaid to touch the thing, but not to 'touch the unclean thing, as he that touched '*Naaman* cleanſed from his *Leproſie*, touched the ſame Man, but not the ſame Leper. 2*ly*, The command to be ſeparated, and touch not the unclean thing, is made the condition of Gods *receiving us*, and being unto us *a Father, and owning us as Sons and Daughters*; if therefore *Diſſenters* will aſſert *our Ceremonies to be the unclean thing* there intended, or ſomething *parallel* to them, they muſt flie into the Camp of the *Browniſts*, and ſay that God cannot *receive*, or own our *Church*, or be a *Father* to it, or own any of its Members as *his Sons or Daughters*, till we have laid aſide their uſe. And 3*ly*, What is here, not to touch the unclean thing, is only *to purge our ſelves from all filthineſs of Fleſh and Spirit*, as is evident from the context of the words, for the *Apoſtle* having mentioned the promiſes God had made to thoſe who did ſeparate themſelves, and touch not the unclean thing, *viz.* that *God would receive them, and be a Father to them*, he infers, *wherefore beloved let us cleanſe our ſelves from all filthineſs of Fleſh* and Spirit, *chap.* 7. 1. So that this Text cannot concern our Ceremonies, unleſs it be aſſerted that whilſt we uſe them

Tit. 1. 15.

1 *Cor.* 10. 23, 27.

v. 17, 18.

We

we cannot cleanſe our ſelves *from all filthineſs of Fleſh and Spirit.* And 4*ly*, The unclean thing here ſpoken of is plainly the Idolatry of the *Heathens*, as that expreſſion intimates, *what conjunction hath the Chriſtian*, who is the *Temple* of God, *with Idols*, to touch this unclean thing, is to Communicate with them in their *Idolatry*, by eating of their *Idol Feaſts* in the *Temple* of their *Idols*; which is, ſaith the Apoſtle, to have Communion with Devils, 1 *Cor.* 10. 20. *to partake of the Table of Devils*, *v.* 21. let us not therefore, ſaith he, who have taken upon us the Yoke of Chriſtianity be ἑτεροζυγοῦντες τοῖς ἀπίστοις, *drawing in a contrary Yoke with the unfaithful*; for that the *Apoſtle* cannot by the unclean thing, mean Marriage with an *Infidel*, is evident becauſe he ſaith, *the unbelieving Husband is ſanctified to the beliving Wife*; 1 *Cor.* 7. 14. if then theſe Ceremonies which we uſe cannot be proved to be Idols, they muſt be unconcerned in this prohibition. To the Argument from the Apoſtle *Judes* exhortation to *hate the Garments ſpotted with the Fleſh*, it is well Anſwered by Dr. *Burges*. *Defence of Dr. Morton, p.* 437.

'That as a Gar-
'ment ſpotted with the Fleſh of the unclean, was
'no longer to be hated than till it was waſhed,
'and being waſhed might again be uſed; ſo
'is it with Ceremonies of indifferent nature
'which have been defiled. 2*ly*, To hate, or
'flie the Garments ſpotted with the Fleſh, is
'only to hate every thing that doth defile, tho
'in the leaſt degree, for ſo the Leprous and Un-
'clean Garments did. *Hate*, ſaith the Reverend Dr. *Hammond*, *all the beginnings, and the leaſt degrees of impurity and uncleanneſs*; when therefore it can be proved that there is any degree of impurity or uncleanneſs in the uſe of

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our *Ceremonies*, then only may this Text be urged againſt them. And 3*ly*, The refuſal to Submit unto them, tending to Diſobedience and Schiſm, and all the dreadful conſequences which do follow from them, may ſeem more likely to be forbidden by this Text, than our Submiſſion to them in Obedience to *Authority*.

Again whereas it is Objected, That Chriſt reproved the *Church* of *Pergamus* and *Thyatira* for *ſuffering Men to teach her Children to eat things Sacrificed to Idols*; I Anſwer, 1. That St. *Paul* hath taught us that it was not neceſſary in it ſelf to eat Fleſh offered to *Idols*, for *the Earth, ſaith he, is the Lords, and the fulneſs thereof*, 1 *Cor.* 10. 28. and ſo we may ſufficiently be fed by other meat; and yet he tells us, that this meat may lawfully be eaten by the *Chriſtian*, that *it is clean to the clean*, *Tit.* 1. 15. and that 'tis only through *weakneſs* that it can defile the Conſcience, and only *is unclean to him that thinketh it* to be ſo, *Rom.* 14. 14. and he gives free commiſſion to all Men to eat it, *asking no queſtion for Conſcience ſake*, 1 *Cor.* 10. 27. and bids us, as it were in flat contradiction to this Objection, not to enquire, or be ſollicitous whether the meat we eat have been by others ſo abuſed to *Idolatry*, and if the offering of Fleſh to an *Idol* doth not debar our freedom of uſing it to the ſuſtaining of our Bodies, why ſhould the Superſtitious uſe of a *Ceremony* make it unlawful to be uſed by others without that *Superſtition*; the eating therefore of things Sacrificed to *Idols*, and teaching others ſo to do, which was the thing condemned in thoſe *Churches* by our *Lord*, was only eating of them in the *Idol Temples*, and at the Feaſts of *Idols*; ſo as to be partakers of the Table of *Devils*, or to com-

Rev. 2. 14, 20.

commit *Idolatry* by the participation of them which is ſo evident from the Context that he who runs may read it. For 1. They are there alſo ſaid to teach their Children *to commit Fornication*, and to eat things offered to Idols, *Revel.* 2. 14, 20. Now all Men know that Fornication, in the ſpiritual ſenſe, imports *Idolatry*. 2*ly*, They of the *Church* of *Pergamus* who taught her Children to eat things Sacrificed to *Idols*, are ſaid to hold the Doctrine of *Balaam who taught* Balak *to caſt a ſtumbling-block before the Children of Iſrael*, that is, to Sacrifice to their *Gods*, to eat, and to bow down unto them, or to entice them by the Daughters of *Moab* to this ſin, *Numb.* 25. 1, 2, 3. *Laſtly*, The Woman who ſeduced the *Church* of *Thyatira* to *commit Fornication, and to eat things Sacrificed to Idols*, is called *Jezabel*, a Woman famous for her promotion of *Idolatry*. Proceed we now to Anſwer the examples propounded in the Objection. And,

§. 8.

1. To that of *Jacob* who cauſed his Family *to give unto him the Ear-rings which were in their Ears*, I Anſwer, 1. That theſe *Ear-rings* were, ſay ſome Interpreters, *the Ear-rings which adorned their Gods*, and ſo were parts of their *ſtrange Gods*; they were, ſay others, Ear-rings in which were graven *the effigies of* their *Gods* after the manner of the *Gentiles*, and ſo they were plain *Idols*, which ought to be aboliſhed, they were, ſay others, *dedicated to ſome Numen* according to the manner of the *Syrians*, and the *Phœnicians*, and ſo were actual inſtruments of *Idolatry*. Now what doth this concern the Ceremonies of the *Church* of *England*, which, as ſhe uſeth them, are neither *Idols*, nor inſtruments of *Idolatry*? *Gen.* 35. 4.

2. To

Dan. 1. 8. 2. To the example of *Daniel* who *would not defile himself with the portion of the Kings Meat, nor with the Wine which he drank.* I Answer, that it is on many accounts impertinent. 1. Because, according to the judgment of *Mr. Calvin*, the pollution spoken of was not a Ceremonial pollution arising from the *Idolatrous* use of the meats, but only *Moral* and occasional, by their being Bates and Allurements to draw him to an irreligious forgetfulness of the service of God. 2*ly*, If the pollution was Ceremonial, it might arise from a mixture of Meats forbidden by the *Jewish* Law with others lawful to be eaten, and which if he refused, he would not have eaten the full portion allowed by the *King*.

Esth. 3. 2. 3*ly*, To the example of *Mordecai, refusing to bow to* Haman. 1. If he himself may be believed, he did not refuse what he conceived lawful in it self, because it was by others abused to *Idolatry*, but because the Worship which by *Haman* was required, was in it self *Idolatrous*, as being Worship proper to the God of Heaven: For thus he speaks, *Thou knowest Lord that it was neither out of Pride, nor in contempt, nor for any desire of vain Glory that I did not bow down to Proud* Haman, *but I did this that I might not prefer the Honour of Man above the Glory of God, neither will I Worship any, but thee, O God,* Esth. 13. 12, 14.

Antiq. l. XI. c. 6. *Josephus* also tells us that, ἦν θεῷ τιμὴν παρεῖχεν ταύτην ἐκείνῳ παρασχεῖν οὐκ ὑπέμεινε, *He durst not give that Honour to* Haman *which he gave to God*, and is this a fit instance to prove that things indifferent may not be used in Gods service, when they by others are abused to Superstition and Idolatry? If it proves any thing,

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it proves we may not give Civil Worſhip to *Princes* and *Grandees* when others give it to them.

Laſtly, whereas to the ſame purpoſe is objected the example of good *Hezekiah* who brake the *Brazen Serpent*, tho it was made by Gods appointment, when it was once abuſed to Idolatry; I Anſwer, 2 *Kings* 18. 4.

1. That all that with any ſhew of reaſon can be drawn from this example is only this, That *Magiſtrates* may, and perhaps ought in diverſe caſes, to remove thoſe things which have been abuſed to Idolatry, but it can never rationally be concluded hence, that Men may never uſe them any more, provided they do uſe them without all abuſe; as *v. g.* it will not follow that no private *Jew*, might look upon the *Brazen Serpent* as a monument of Gods mercy to the *Jews* or a Symbol or Repreſentation of that *Jeſus*, who freeth us, and was to free them from the Sting of the *Old Serpent*, becauſe others did then abuſe it to *Idolatry*.

2*ly*, The reaſon which the Scripture renders why *Hezekiah* brake this Serpent is, becauſe *even to thoſe days the Children of Iſrael burnt Incenſe to it*; let it be therefore proved that even in theſe days we uſe our Ceremonies to *Superſtition* and *Idolatry*, and then our *Magiſtrates* by this example may be moved to aboliſh them: *Dr. Ames* tells us that the *French*, *Spaniſh*, *Engliſh Papiſts* paſſing by the Croſs, ſuppoſe at the *Cheapſide*, do Worſhip, and do reverence unto it; but what is that to our Ceremonies? What is it to the *Aerial Croſs* we make upon the *Forehead* of an *Infant*? Did ever any of them Worſhip that? 2*ly*, Muſt we therefore pull down and deface all our *Churches*, becauſe of their *Croſſes*, and *Croſs Iſles*, if a *Papiſt* will reverence them Superſtitiouſly. *v.* 4.

Obj. 3. §. 9. We are required to *abstain from all appearance of evil*; now the imposed Rites, at least, have an appearance of Evil, they being, in the judgment of so many sober Godly persons Evil, and so they ought to be abstained from, 1 *Thess.* 5. 22.

Answ. 1. That this Objection, depends upon a groundless Interpretation of the Original ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε, which may be better rendred thus, *abstain from every sort or kind of Evil*; for so the *Syriack* doth render them; so *Chrysostom*, *St. Basil*, *Leontius* and *Theophylact*, who descant thus upon them, *flee not from this or that only, but from every sin*, and then submission to our Ceremonies cannot be here forbid, till it be made evident that they are Evil in themselves. Or 2*ly*, They may be rendred according to the *vulgar*, *Tigurin*, and *Beza* thus, *abstain from all appearance which is Evil*, and so cannot concern those Ceremonies which in their Nature are indifferent, and have no appearance which is Evil. And 3*ly*, Should we grant that the *Apostle* here exhorts us to *abstain from all appearance of Evil*, he may be well conceived to advise us to abstain from that which, after tryal, seems evil to our selves, or what we judg to be so, and not from that which only doth appear to others to be Evil, but not unto our selves; for the *Apostle* makes these two precepts, the *holding what is good*, and *the abstaining from all appearance of Evil*, the consequents of *trying all things*, for to what end should Men try all things, but that they may hold, what, upon tryal, seemeth to them good, and abstain from that which to them, after tryal, seemeth evil? And wherefore doth he bid them *try all things* in order to these ends, if after all they must Act not by their own,

but

but by the judgment of another, and muſt abſtain not only from what ſeemeth evil to themſelves who try, but from that which appeareth ſo to others? 4*ly*, It ſeems moſt abſurd that the *Apoſtle* ſhould command all *Chriſtians* to abſtain from all indifferent things which appear Evil unto others, even tho they be commanded by a juſt *Authority*, becauſe he would require a thing impoſſible, for it is impoſſible for me to know what appears to another Evil, ſince I cannot know his thoughts, and therefore cannot diſcern what appears to him Good or Evil, much leſs can I know all that appears ſo to him; and yet the *Apoſtle* requires *Chriſtians* to abſtain from all appearance of Evil, without diſtinction, or exception of any Man.

2*ly*, This precept in this ſenſe will lay upon us an intolerable Yoke, evacuate our Liberty in things indifferent, and create in our minds continual perplexities, there being ſcarcely any thing a Man can do, tho never ſo indifferent, which unto ſome or other *Infidel*, or *Chriſtian*, *Weak*, or *Strong*, *Ignorant*, or *Superſtitious*, may not be deemed evil, or appear to be ſo; the Eating of our Meats, the Cloathing of our Bodies, and all the recreations which we cuſtomarily do uſe appearing Evil unto ſome or other, we muſt either do nothing of this Nature, or elſe be filled with perplexing fears that what we do appears to others Evil, and ſo makes us Tranſgreſſors of this Precept. And *Laſtly*, To retort this Argument; we are commanded to abſtain from all appearance of Evil; but the refuſal of ſubmiſſion to the *Rites* enjoyned hath an appearance of Evil, for it appeareth to be ſuch; not only to *Superiors*; but to all ſober *Conformiſts*, Ergo,

Diſſenters are obliged to abſtain from refuſing any longer to ſubmit unto the Rites enjoyned.

CHAP. VII.

The

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Obj. 4th. *That which doth Miniſter Scandal to weak Brethren muſt not be done at the Command of our Superiors, becauſe God hath forbidden it, but by ſubmitting to, and uſing the impoſed Ceremonies, we Miniſter Scandal to weak Brethren.* Anſw. *In the following propoſitions;* 1. *That Scandal is an action whereby occaſion is Miniſtred to the ſin, fall, or ruine of our weak Brother.* 2ly, *That this Scandal may be Miniſtred as well by doing of our Duty, as by doing Evil,* 3ly, *That Scandal, ſin, or fall of others which is occaſioned through their weakneſs, by doing of my Duty, cannot be my ſin.* Coroll. *I cannot therefore ſin by obedience to the Lawful Commands of my Superiors, tho others*

others may be Scandalized at it. 4ly, *The Objection from the caſe of Scandal muſt proceed on this ſuppoſition, that the things impoſed are in themſelves indifferent.* 5. *Our ſubmiſſion to things indifferent, enjoyned by Superiors, can only Miniſter Scandal,* 1. *By Miniſtring occaſion to the raſh cenſures of weak Brethren: Or* 2ly, *By moving them, by our example, to conform with doubting Conſciences: Or* 3ly, *By grieving them: Or* 4ly, *By cauſing them to ſeparate from our Communion.* 6ly, *We are not to abſtain from that indifferent action which may Scandalize our Brother, when by forbearance of that action as great, if not a greater Scandal is Adminiſtred to others; this proved to be the caſe in our refuſal to comply with the Commands of our Superiors in Lawful matters.* 7ly, *The Scandal cauſed by the Diſſenter, refuſing to do what Lawfully he may, is Scandal given, the ſcandal Miniſtred by the Conformiſt can be only Scandal received.* §. 1. 9. *Objections of* Ameſius *and Mr.* Jeans *Anſwered,* §. 2. *Some unſatisfactory Anſwers to the Objection from Scandal noted, as* v. g. 1. *That the Scandal which the weak conceive at our Conformity is paſſive, whereas 'tis only active Scandal which*

we are concerned to avoid. 2ly, *That Scandal is an action done with intent to enſnare Men in ſin, ſince therefore none can judge that by impoſing or ſubmitting to our Ceremonies this is intended, they cannot truly be Scandalized.* 3ly, *That we can give no ſinful Scandal by uſing of our Ceremonies, becauſe we give a reaſon of our action.* 4ly, *That they are to be deemed obſtinate who after a reaſon given are ſtill Scandalized, and ſo their Scandal is Phariſaical and not to be regarded.* §. 3.

CHAP. VII.

Obj. 4. §. 1.

'THAT which doth Miniſter Scandal to 'weak Brethren muſt not be done, ſaith 'the *Diſſenter*, no not at the Command of our 'Superiors, but by ſubmitting to, and uſing 'the impoſed Ceremonies, we miniſter Scandal 'to weak Brethren. And therefore we muſt not ſubmit unto them. To lay foundations of a full, and ſatisfactory Anſwer unto this Objection; I lay down theſe enſuing Propoſitions.

1. *That Scandal is an action whereby occaſion is miniſtred to the ſin, fall, or ruine of our weak Brother*; it is any thing ſaith St. *Paul, by which our Brother ſtumbleth, or is offended,* Rom. 14. 21. *it is a ſtumbling block, or*

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an occasion to fall put in our Brothers way, v. 13. Where note 1. That under the Word *action*, is comprehended: 1. *words* tending to the same effect: And 2*ly*, *omissions of actions* which have the same consequence.

2*ly*, This Scandal may be Ministred as well by doing of our Duty, as by doing Evil. So *the Preaching of the Cross was to the Jews a stumbling block*, the *Gospel* Preached is to many *a savour of death*, and Christ himself is said to be to many *a Stone of stumbling, and a Rock of offence*, and the occasion of their falling. 1 *Cor.* 1. 23. 2 *Cor.* 2. 16. 1 *Pet.* 2. 8.

It therefore is erroneously said that our action, tho it may displease, yet cannot minister occasion of Scandal to both parties, for this 'tis true, I cannot give a *just* occasion of offence by doing, or omitting the same action, for then I must lie under a necessity of sinning, it being necessary for me either to do, or to omit the doing of it. It is as true that some weak Persons may take offence at my performing, and others be as much offended at my omitting the same action. *Coroll.*

That Scandal, sin, or fall of others which is occasioned by doing of my Duty, cannot be my sin, and so I cannot be obliged to avoid it, the reason is, because I cannot sin in doing of my Duty, and because *I must not do Evil*, as the neglect of Duty is, *that good may come*. *Prop.* 2. *Rom.* 3. 8.

Hence it doth clearly follow, that by obedience to the lawful commands of my *Superiors*, I cannot be guilty of sinful Scandalizing of my Brother, because obedience, in such cases, is my Duty. *Coroll.*

'No humane ordinance can take away the 'condition of Scandal from that action which 'would otherwise be Scandal, that is, which *Obj.*

being not commanded would be Scandal. *Answ.* It is sufficient if it can take away the sin of Scandal, and that it doth by making that become my Duty which Scandalizeth my weak Brother: We do not say the sin of Scandal is avoided simply by the Lawfulness of the action which we do, for tho all meats were lawful in the *Apostles* time, yet this would not excuse the *Gentile Christian* from sin, in eating of those meats which gave offence to his *weak Brother*; but then, say we, the sin of Scandal is avoided when the action being lawful in it self, is necessary in obedience to *Superiors*, and for the exercise of our Ministry, and for the peace of the *Church*, and the prevention of Schisms and separations in, and from it, with all their fatal consequences, it being all Mens Duty by all lawful means to prosecute these good ends.

Prop. 3. They who Object the case of Scandal as the ground of their refusal to submit unto these Constitutions must confess or dispute against them from this *Topick*, upon this supposition, that they are in themselves indifferent, and that 'tis only the mistake of our weak Brother which can lay this restraint upon our practice in such matters, because from matters in themselves evil, or forbidden, we are obliged to abstain, tho no such Scandal should ensue upon the practice of them.

Prop. 4. As far as I am able to discern, we cannot Minister occasion of Scandal to our weak Brother by submitting to these commands of our *Superiors*, but either, 1*st*. By Ministring occasion to his rash judgment, and *censure* of our action as an Evil deed: Or 2*ly*, By moving him, by our *example*, to conform, even while he doubts the lawfulness thereof, and so to do

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it *with a doubting Conſcience*, and therefore to his own *damnation*, Rom. 14. 23. which ſeems to be the Scandal mentioned, 1 *Cor.* 8. 10, 11. Or 3*ly*, By *grieving him* to ſee thoſe things are practiſed by us which he condemneth in his Conſcience, which ſeems to be the Scandal ſpoken of, *Rom.* 14. 15. Or 4*ly*, By cauſing him to ſeparate from our Communion, upon theſe accounts, and by ſo doing to incur the guilt of *Schiſm.*

Prop. 5.

'We are not, ſaith Mr. *Jeans*, obliged to 'abſtain from that indifferent action which may 'Scandalize our Brother, when by forbearance 'of that action, as great, if not a greater Scan- 'dal is Adminiſtred to others, for as St. *Bernard* 'truly ſaith, *Prudenter animadvertendum eſt* 'Scandalum Scandalo non emendari, qualis emen- 'datio erit, ſi, ut aliis Scandalum tollas, alios 'Scandalizas. *We are prudently to mark that* 'one Scandal is not mended by another, *which* 'kind of emendation we ſhould practiſe, *if to* 'take off offence from one party, *we give offence* 'unto another; for in this caſe we muſt have as much reaſon, on the account of Scandal, to do, as to forbear the action: Now it is certain that our refuſal to comply with our *Superiors* Command in lawful matters, doth Miniſter occaſion of like Scandal in all particulars forementioned. For

Scholaſt. diſpute p. 102.

1. The *Magiſtrate*, and they who think themſelves obliged to ſubmit to his injunctions, are as much grieved to ſee Men ſtifly to perſiſt in diſobedience to his commands in lawful matters, as our *weak Brethren* can be to ſee us yield obedience to him in ſuch things.

2*ly*, Others

2*ly*, Others will be as prone to *cenſure* our refuſal of Obedience as *Turbulent*, *Schiſmatical*, as diſobedience to the *Higher Powers*, and *diſorderly walking*, as the *weak Brother* is to cenſure our Conformity as *Papiſh*, *Superſtitious*, and the like. And 3*ly*, Why may not others be as well tempted by their refuſal to conform, to ſeparate, and to do as they do with a doubting Conſcience, as the *weak Brother* may by our conformity be tempted likewiſe to conform with a *doubting Conſcience*: Moreover whoſoever doth conſider the temper of the *Nonconformiſts* will find occaſion to believe that there is little fear of drawing them, by our examples, to conform, but rather that they will be apt to cenſure us for our Conformity, and could we do ſo, we ſhould only tempt them to perform their Duty, tho againſt their *Conſcience*.

Prop. 6. The Scandal cauſed by the *Diſſenter* on ſuppoſition that he refuſes where he may lawfully obey, which is the caſe in queſtion, *is Scandalum datum*, *i.e.* Scandal ariſing from the omiſſion of his Duty, the Scandal miniſtred by the *Conformiſt* can be only *Scandalum acceptum*, *ſed non datum*; or Scandal ariſing not from the action of him that doth conform, but from the ignorance and weakneſs of him who is offended at his doing ſo, for certainly by doing of my Duty, in things lawful, I give to my *weak Brother* no juſt occaſion to be grieved at what I do, or to paſs cenſure on me as an Evil doer, or to Separate from Communion with me, or to do, with a doubting Conſcience, what he ſees me do, but by omiſſion of my Duty to *Superiors*, I ſhall give juſt occaſion both to them, and all who peaceably conform to grieve at my action, to paſs their cenſures on me as a diſobedient

disobedient Person. And if I do by my example, occasion the omission of my Brothers Duty, and his separation, I shall be justly charged with his guilt, as Ministring temptation to him, by that example, to neglect what lawfully he mought, and by God is Commanded to perform, and so I must offend him more, in the *Apostles* sense, by tempting him to sin, or to continue in sin: The sum is this, by refusing to conform, in such a lawful case, lest we should offend our *weak Brother*, we seem directly to sin our selves, to avoid an occasion of sin in him, we do, as far as I can judge, offend God, the *King*, the *Law*, the *Church*, and *Conscience* too, by not doing our Duty, lest we should offend our *Brother* by doing it. Now sure it must concern us more to avoid a Scandal given, with these circumstances, then to avoid a Scandal which is only taken: Now from these Propositions it is easie to return an Answer to all that is Objected by *Ames*ius, and transcribed by *Mr. Jeans*, to prove the unreasonableness of this Assertion, That Authority is to be obeyed in things Lawful, even tho Scandal should ensue; against this Doctrine, which he ascribeth to our *Prelates*, he disputes thus: Scholast. disp. p. 42. 43.

'A Scandal in the nature of it is Spiritual murther; now suppose a *Superior* should command a thing in it self indifferent, whereupon Murther were like to follow, as to run a Horse, or a Cart in a certain way, at a certain time, when, it may be unwitting to the Commander, little Children were playing in the way, would any Mans Conscience serve him to do it? *Obj.* 1. §. 2.

Yes, if he saw there were more, or like danger of as great mischief by running of this Horse, or driving of this Cart in any other way, *Answ.*

which

which, as I have already ſhewed, is the preſent caſe with reference to our refuſal of Obedience to the Commands of our Superiors concerning things indifferent, and Lawful in themſelves.

Obj. 2. 'Avoiding of Scandal is a main Duty of 'Charity; may *Superiors* at their pleaſure ap-'point how far I ſhall ſhew my Charity towards 'my Brother, then ſurely, an Inferior Earthly 'Court may croſs the determination of the 'High Court of Heaven.

Anſw. This argument I thus retort; Obedience to *Superiors*, *Civil* and *Sacred*, is a main Duty of *Chriſtianity*, and to avoid all Schiſms, and Diviſions of the *Church*, which is *Chriſts Body*, all diſturbance of her Peace, all needleſs Seperations from her Communion, are all important Duties of *Chriſtianity*; may then the ignorance, and conſequential weakneſs of my Brother, appoint how far I ſhall be obedient to *Gods Vice-Gerent*, or *Chriſts Meſſengers*, how far I ſhall avoid dividing and diſturbing of the *Churches* Peace, then ſurely may my Brothers ignorance and error, croſs the determinations of the High Court of Heaven: what if they be offended at my paying Tribute in that *Quotum* which the Law of our *Superiors* preſcribes; will Charity oblige me to refuſe to pay it? Or is it not as much my Duty to obey *Gods Vice-Gerents* in all other Lawful matters, as in the caſe of Tribute? Is not the precept as expreſs for the one as for the other? 2*ly*, This ſtrongly proveth it our Duty in the preſent circumſtances to conform, ſince by refuſal ſo to do we only exerciſe our Charity towards our weak Brother, but by conforming we exerciſe like Charity, and care to avoid Scandal towards more, and more deſerving Perſons, and alſo do avoid dividing and di-

diſturbing of the *Churches* Peace. By our refuſal to conform to lawful inſtitutions of *Superiors* that ſo we may avoid the Scandal of weak Brethren, we diſobey them whom God Commands us to obey; we harden our weak Brother in his Diſobedience, and Schiſm; we rob our ſelves of the benefit of the Publick Ordinances, bring Penalties and Excommunications on our ſelves; we rob the *Church* of her Unity, Peace, and Love, and if we be Miniſters, we deprive our ſelves of opportunity to exerciſe our calling to the good of Souls; now to avoid the Scandal of a weak Brother by incurring all this guilt, is ſo far from being a main Duty of Charity, that it doth flatly contradict the ground and meaſure of all Charity, *Self-Love*, and ſeemeth to be only doing many Evils, that one good may come.

'Superiors have no power given them for *Obj.* 3.
'deſtruction, but for Edification, if therefore
'they Command Scandals, they go beyond
'their Commiſſion, neither are we tied therein
'to do as they bid, but as they ſhould bid.

1. If they Command us to do that which of *Anſw.* its own Nature giveth Scandal by being a direct and an immediate cauſe of ſin, 'tis true we muſt not do as they bid, but as they ſhould bid, or rather as their great *Superior* bids, but not if they Command what only, through the ſin or ignorance of others, proves to them a Scandal, eſpecially when our refuſal to obey them will Miniſter an equal Scandal which is apparently the preſent caſe.

2*ly*, I Anſwer, That it belongs not to private perſons to enquire whether their *Superiors* do go beyond their Commiſſion in Commanding of theſe things, but only, whether what they do Com-

mand,

mand, tho it ſhould exceed the power given them by God, may without ſin be done, and if they find it may, they cannot without ſin refuſe obedience, no not in caſe of accidental Scandal.

Obj. 4. 'If determination of *Superiors* were ſufficient 'to take away the ſin of Scandal, then they do 'very ill that they do not (ſo far as is poſſible) 'determin all things indifferent, that ſo no dan-'ger may be left of giving of offence by the uſe 'of them. Then the *Church of Rome* is to be 'praiſed in that ſhe hath determined ſo many in-'differents, then *Paul*, with the other *Apoſtles*, 'might have ſpared a great deal of Labour in 'admoniſhing the *Churches* how they ſhould avoid 'offences about ſome indifferent things, a far ſhor-'ter way had been either to determin the matter 'fully, or elſe to have given order that the '*Churches* ſhould among themſelves determin 'it at home,

Anſw. 1. We do not ſay that the determination of *Superiors* will always take away the ſin of Scandal, but that it certainly will do it when upon that determination an equal Scandal follows on the other hand.

2*ly*, It will not follow hence, that they do ill in not determining all things indifferent that ſo no danger may be left of giving of offence by the uſe of them. Becauſe the remedy may be much worſe than the Diſeaſe, as being 1. To bring a *Yoke of bondage on the necks of Chriſtians* which they could hardly bear, for if the Council at *Jeruſalem* thought fit to ſtile their Impoſition of a few neceſſary things, *a Burthen*, how well might the determination of all things indifferent deſerve that appellation. And 2*ly*, As tending to diſtract Mens devotions by their attendance

to

to ſuch a multitude of Ceremonies as muſt be then impoſed, and as are actually impoſed by the *Church of Rome*. 3*ly*, As tending to Miniſter occaſion to endleſs diviſions in the *Church*, and ſcruples in the minds of her weak Members, for if three Ceremonies determined by the *Church* are ſo much ſcrupled, if by occaſion of their Impoſition ſuch Diviſions and Separations have ſo long continued, as we by ſad experience ſee, what might be then expected ſhould all indifferent circumſtances be determined by her; and for theſe reaſons it by no means will follow that the *Church of Rome* is to be praiſed in that ſhe hath determined ſo many matters of this Nature. Nor 3*ly*, Will it follow that the *Apoſtles* might have ſpared a great deal of Labour in admoniſhing the *Churches* how they ſhould avoid offence about ſome things indifferent, *even by determining them fully, or by giving order that the Churches ſhould among themſelves determin them*; for this which he here ſtiles a ſhorter way, might have been far more dangerous, by Miniſtring to great contentions in the *Church*, and cauſing the weak *Jew* to flie off from the profeſſion of the *Goſpel*, or from Communion with their fellow *Chriſtians*, and ſo that courſe would not have hindred the periſhing of the weak Brother, but rather would have tended to the promotion of his ruin.

'But ſay that the *Arch-Biſhop of Corinth*, for 'now I ſuppoſe ſuch a one, had called his Con- 'gregation, and with conſent of his *Clergy* had 'determined that Men might, and for teſti- 'fying of Liberty ſhould at a certain time eat of 'ſuch and ſuch meats which Men formerly doubt- 'ed of, would not yet the *Apoſtle* have given 'the ſame direction he did? Would not good *Obj.* 5.

'*Chriſtians*

'*Chriſtians* ſtill have had care of their Bro-
'thers Conſciences? Can the determination of a
'*Superior* be a ſufficient Plea at the Bar of Gods
'Judgment ſeat for a Man that, by virtue or
'force thereof alone, hath done any action that
'his Conſcience telleth him will Scandalize his
'Brother? I Anſwer,

1. That no Mans Conſcience can tell him certainly that he will, but only that he may Scandalize his Brother by conforming to the Commands of his *Superiors*, and it may alſo tell him that he is in danger to Scandalize them more by not conforming; and in this Caſe the Plea holds good, the Scandal being equal on both ſides; I durſt not diſobey *Superiors* againſt a plain Command, and to the manifeſt dividing and diſturbing of the Church, to avoid the Scandal of a weak Brother, ariſing not from my action, but his ignorance. And 2*ly*, Hence I return an Anſwer to the Queſtions contained in the Objection to the firſt; viz. *Would not St.* Paul *in caſe of the determination of the Arch-Biſhop of* Corinth, *that all Meats ſhould indifferently be eaten have given the ſame direction as he did?* Anſw. Had he ſo done there would have been no obligation on the *Corinthians* to obey their *Arch-Biſhop* in oppoſition to *St. Paul*, becauſe the power *Apoſtolical* was much *Superior* to that of *Biſhops*, and *Arch-Biſhops*, they muſt have therefore in this caſe obeyed *St. Paul* by virtue of the general Command to obey *Superiors*, but whether in this caſe *St. Paul* would have delivered the ſame direction is uncertain; but this is certain, and a ſufficient Anſwer to the Queſtion, that *St. Paul* would have conſidered where the Scandal would have been greateſt, both with reſpect unto the number of Perſons offended, and the deſtructive

Nature

Nature and consequences of the offence, and would accordingly have given his directions, and and so accordingly do we. To the second Question, *Would not good Christians still had care of their Brothers Consciences?* Answer, They would have shewed their care both of their Brothers Conscience, and their own, by giving him by their example no occasion to disobey those that Ruled over them in Lawful matters, to the dividing and the disturbing of the *Churches* Peace. To the third Question, *Can the determination of Superiors be a sufficient Plea at the Bar of Gods judgment seat, for doing, any action that his Conscience telleth him will Scandalize his Brother?* I Answer, Why not? if doing of his Duty will be a Plea sufficient? But on the other hand, can the pretence of Scandalizing a weak Brother be a sufficient Plea for disobedience to *Gods Vice-Gerents* in a Lawful matter, and for dividing and disturbing of the *Churches* Peace, and thereby ministring a greater Scandal both to *Superiors* and to all peaceable *Conformists?*

'I would fain know whether those *Superiors* *Obj. 6.*
'do not give a great Scandal which take upon
'them to impose unnecessary Rites which
'they know many good Men will be Scanda-
'lized by.'

Good Mr. *Doctor* it concerns you more to *Answ.*
know, and practise your own Duty, then to be censuring, and curiously searching into the actions of *Superiors*; for which not you, but they must Answer if they do offend.

'It seems then in case the Magistrate Com-
'mand it, we may wound the weak Conscience *Obj. 7.*
'of our Brother, and destroy with our indiffe-
'rences the work of God, and him for whom
'Christ died.

Answ. True; we may do that which hath an accidental tendency to these unhappy ends: As *v. g.* suppose the *Nonconformists* are grieved at our Preaching, and submission to *Superiors*, and our continuance in our *Ministerial* function, and thereupon do judge of us as of *Time-Servers*, and Separate from our Communion, and become guilty of that *Schism* which accidentally procures their ruine, must we not therefore submit to *Authority*, *Obey them that have the Rule over us*, or *feed our Flocks*? When therefore things indifferent in their own Nature become necessary to these ends, we may perform them, tho accidentally they tend unto the ruin of our Brother. 1. Because disobedience to our *Superiors* in Lawful matters is a sin, and *we must not do evil that good may come.* 2*ly*, Because the Scandals following from our refusal to obey will in this case be greater, and more destructive to Souls then are the Scandals which are ministred by our obedience.

Obj. 8. 'It is good, saith *Paul*, *neither to eat Flesh* 'nor drink Wine, nor to do any thing whereby thy 'Brother stumbleth, or is offended, or is made 'weak, Rom. 14. 22. But our *Prelatists* determine quite otherwise, if Authority enjoyn, it is 'good, say they, to eat Bread, drink Wine, wear 'a Surplice, use the sign of the Cross in Baptism, 'tho never so many Brethren stumble, or are of-'fended, or made weak thereby.

Answ. This Tenet is injuriously imposed upon them, whom he contemptuously stiles *Prelatists*; they do not say that the determination of *Superiors* will always take away the sin of Scandal in these matters, but that it will then do it, when upon that Determination an equal, or a greater Scandal follows on the other hand, and where

where the thing is Lawful, and the Scandal equal, what reason can there be on the account of Scandal for our refusal to obey.

But can then the Law of *Superiors* be greater then the Law of Charity which is Gods Law? *Answer*, Is not the Law of Obedience to our *Rulers* equally Gods Law? Put the case that after the Decrees of the *Synod* of *Jerusalem*, some particular Persons should have been offended that their Brethren refused to eat meats offered to Idols, pleading that was Superstition in them, or a betraying of their *Christian Liberty* or that the things enjoyned by that decree were not Commanded of the Lord, and so were Human inventions, Will-Worship, and addition to Gods Word, would *Christians* then have been obliged to suspend their obedience to this Decree lest they should offend such Scrupulous Persons? I trow not. *Obj.* 9.

There be other Answers usually offered to take off the Objection of Scandal ministred by our Ceremonies, which I cannot approve of, and therefore dare not offer, as *v. g.* §. 3.

1. 'It is said, the Scandal which the weak conceive at our Conformity is passive, and not active, 'that is, the nature of our action doth not 'give occasion to it, but they are only Scandalized through ignorance or weakness: Now say 'they, it is only Scandal given which we are 'Concerned to Avoid; in opposition to this 'Plea, I say,

That *it is not sufficient to excuse us from being Guilty of sinful Scandalizing our weak Brother*, that *what we do is Lawful in it self; and therefore ministers no just occasion to the sin, fall or ruin of our Brother.* For the *Apostle* doth declare that he was taught *by the Lord Jesus that no meats were of themselves* Rom. 14. 14.

unclean, and therefore that the eating of them could minister no just occasion of offence to the weak *Jew*, and that it was for want of knowledg, and through the weakness of his conscience, that the weak Brother was offended at it, and yet he doth as positively declare that it was *evil to eat them with offence*, that *the strong by thus eating of them, did walk uncharitably, and sin against* Christ; moreover our Lord himselfe paid tribute, though he might Lawfully not have done it, lest he should Scandalize, where, Even *Maldonate* observes, that Christ, in paying tribute to avoid Scandal, shun'd a Scandal which was meerly passive, because the exactors of Tribute ought not to have been Ignorant that Christ was free from any obligation to the payment of it; whence he concludes, that this is no sure Rule, that Scandal only given, and not Scandal taken is to be avoided. 3*ly*, The keeping of the *Brazen Serpent*, as a monument of Divine mercy, was a thing Lawful in it self, and yet when Scandal arose out of it, 'twas necessary to remove it, as being in it self a thing unnecessary. *Lastly*, If Scandal passive tends to Gods dishonour by ministring unto my Brothers sin, if his Soul suffers by a passive, as well as by an active Scandal, surely the Love of God, and of my Neighbours Soul, should be sufficient motive to engage me to do all that Lawfully I can for the prevention of it, provided that I know, or have good reason to suspect that it will follow from my action, tho through my Brothers fault. For are we not obliged to preserve a Drunken Man from falling down a Precipice, or into a River, because he is made Drunk by his own fault? Why therefore are we not obliged, if Lawfully we can, to preserve our Brothers

1 *Cor.* 8. 7.

Rom. 14. 15, 20.
1 *Cor.* 8. 12.
Matt. 17. 27.

thers Soul from perishing by his own fault? I fear this will be found at the last day too true, that he doth Criminally Scandalize, who doth, or who enjoyneth that which is unnecessary and which he knows will through the weakness of his Brother Minister occasion of his sin and ruine, having no benefit from what he doth require or do, equal unto the mischief which it doth to others.

2*ly*, It is said by Dr. *Womack*, *that Scandal is an action done with intent to ensnare Men in sin, or set up as a Mouse-Trap on purpose to entrap them*; whence it will follow that no Man in the judgment of Charity can say that by the Ceremonies, we Scandalize our weak Brother, because they cannot Charitably judg that these Ceremonies are imposed with an intent to draw Men to sin. But with submission to better judgments, I humbly conceive, *that it will not excuse us from the guilt of Scandal, that we do not designedly and actually intend to make our Brother sin, provided that the action doth, through our Brothers weakness, Administer occasion to his sin and ruine, and we do either by experience find it to be so, or may, if we be careful, see that this is like to be the issue of it, and yet, when no necessity is laid upon us, will proceed to do it.* For although *Peter* did not intend to cause the *Gentiles* to sin, or to *compel them to judaize* by his withdrawing from them at the coming of the *Jews* from *Jerusalem*, for the Text tells us he did it for another reason, *viz. fearing those of the Circumcision*, yet *was he to be blamed*, saith St. *Paul Gal.* 2. 11. he was a Transgressor *v.* 18. and that because by his Authority and example, tho not by his intention, *he compel'd the Gentiles to live as did the Jews*, *v.* 14.

Melius Inquir. p. 106.

Gal. 2. 12.

2*ly*, He who doth venture on that action, hence he either doth or may know such offence will

follow, as truly may be guilty of the Scandal following, as if he had intended it, becauſe by doing of it without neceſſity, and with ſuch knowledge, he may be virtually ſaid to intend it, tho actually he doth not ſo. 3*ly*, The ſecret intention of the agent doth not make the offended Perſon leſs or more ſubject unto fall, ſin, and ruine, and ſo it cannot hinder the ſinfulneſs of the offence which, he may eaſily foreſee, will follow from it; wherefore *Spalato* doth determin well, *Eſt Scandalum, & cum peccato, quando quis, licet non intendat peccatum alterius, facit tamen opus aut ex ſe malum, aut apparenter, ex quo ſcit, aut ſcire debet conſequuturum alterius peccatum, aut quodcunque malum, nam etiam dicitur illud voluntarium interpretativè.*

De Rep. Eccleſ. *l.* 1. *cap.* XI. *N.* 18.

3*ly*, Whereas it is affirmed *that we can give no ſinful Scandal by uſing or impoſing of the Ceremonies, becauſe we give a reaſon of our action, ſo that they who are offended at them may know the lawfulneſs of our action*, I humbly conceive that this will not excuſe us from the guilt of Scandal. For the *Apoſtle* doth not ſay, *him that is weak receive, till you have given him a reaſon of of your action, but receive him*, without diſputing of the lawfulneſs, or the unlawfulneſs of what is done. He doth not ſay, *If my Brother be offended I will eat no Meat, till I have given him a reaſon why I eat*, but *I will eat no meat whilſt the World ſtands.* 2*ly*, After your reaſon, he through weakneſs in not perceiving the ſtrength of it, or through the prejudice of plauſible objections to the contrary, may ſtill be grieved, may ſtumble or offend, may periſh and be ruined as much as ever, and ſo all the *Apoſtles* Arguments for the forbearance of the weak on theſe accounts, muſt be as ſtrong as ever to

Rom. 14. 1.

engage

engage us not to Scandalize him. In a word *if this be true*, ſaith *Parker*, *that they are blameleſs who Scandalize their Brethren, provided that they give a reaſon of their Action, then ſee we an end of all the Duty of bearing with the weak, of forbearing our own liberty, power, and Authority in things indifferent, for their ſakes, yea an end of all the care to prevent their offence by giving them occaſion either of condemning our action, or imitating it againſt their Conſcience, which we have ſo oft, ſo ſeriouſly, with ſo many reaſons, obteſtations, yea woes; and threatnings commanded to us throughout the word; what needed St.* Paul *to write ſo much againſt the Scandal of meats; this one Precept might have ſufficed, let the ſtrong give a reaſon of his eating. But tho he had given many reaſons to them of* Corinth *for the Lawfulneſs of taking Wages, and for the lawfulneſs of all ſorts of meat to them of* Rome, *yet neither would he take wages himſelf, nor ſuffer others to eat all ſorts of meat when others were offended.* Of the Croſs part. 2. p. 57.

4*ly*, Whereas it is confidently ſaid that *they are to be deemed obſtinate who after a reaſon given are ſtill Scandalized, and ſo their Scandal is Phariſaical, and not to be regarded*, This alſo I conceive will not hold Water. For 1. It ſeems with equal reaſon to be ſaid that they are obſtinate in Scandalizing who perceiving the Scandal to remain notwithſtanding their reaſons given will not take away the Scandal, when it is in their power to do it, 2*ly*, It ſeemeth hard, and uncharitable to judge them obſtinate who ſolemnly profeſs before God, that, notwithſtanding all the reaſons given, they cannot conform, becauſe they are not ſatisfied with them. 3*ly*, Then muſt we peremptorily conclude there is not one

Conformiſt who is not obſtinate againſt the clear convictions of his Conſcience. 4*ly*, Then may we ſay that all who Anciently contended about Ceremonies were obſtinate, and ſo we muſt condemn, as obſtinate, all who contended about the time of Celebrating *Eaſter*, the *Lent Faſt*, the obſervation of the *Sabbath*, or the *Baptizing* of *Heretick*s, becauſe reaſons ſufficient were alſo offered againſt their miſtakes. And 5*ly*, Then the weak *Chriſtians* of whom St. *Paul* ſpeaks, muſt be obſtinate, and therefore not to be regarded, becauſe he gives them a ſufficient reaſon againſt their weakneſs, declaring by his *Apoſtolick Authority*, and the Authority of *Chriſt* himſelf, that it was lawful to eat thoſe meats at which they ſcrupled. 6*ly*, We are obliged to abſtain, where lawfully we may, as well from the Scandal of the *Malicious*, as of the weak. For 1. A Scandal is of a Soul deſtroying Nature, *Rom.* 14. 15. and who ſo wicked and malicious upon the face of the Earth whoſe Soul a true Chriſtian Charity will exclude from its care, mercy, and compaſſion, or who ſo wicked as to add to his ruine? 2*ly*, The *Apoſtles* motive reacheth to the wicked and *Malicious*, viz. *deſtroy not him with thy meat for whom Chriſt died*, for they may be in the number of thoſe for whom Chriſt died, who for their preſent ſtate and condition are moſt *Malitious* and wicked. 3*ly*, We are obliged to love all, even our moſt *Malicious* and *perſecuting Enemies*, *Matt.* 5. 44. we are *to do good to all*, *Gal.* 6. 10. we are to exerciſe patience, and meekneſs even *towards thoſe that oppoſe themſelves*, 2 *Tim.* 2. 14, 15. and whom then may we Scandalize. 4*ly*, The *Jews* and *Gentiles* were the moſt *Malicious* Enemies of *Chriſtians*, yet ſaith the *Apoſtle give no offence to Jew or Gentile*,

Gentile, 1 *Cor.* 10. 32. 5*ly*, Doth not our *Saviour* forgo his Liberty to pleaſe the Malicious, as when he payed Tibute, leſt he ſhould offend them, *Matt.* 17. 27. they were Malicious at *Corinth*, and ſeekers of occaſion againſt *Paul*, that were likely to be offended at his taking wages there, 2 *Cor.* 11. 12. yet, the thing being no neceſſary Duty, he thinketh it his Duty to forbear his power therein. And whereas againſt this it is objected, that our Lord did not regard the Scandal of the *Phariſees*, but ſaid *let them alone*, *Matt.* 15. 12, 13, 14. this Anſwer is returned by *Parker*: *If this be all the Warrant we have not to forbear in a thing indifferent for the Malicious, than have we no Warrant at all, becauſe the Scandal there not cared for, is when the Phariſees were offended at his abſtaining from their waſhings, and Preaching a true Doctrine, both of which were neceſſary Duties for him to do, and when he defendeth his healing on the Sabbath, and his diſciples plucking of the Ears of Corn, upon this reaſon that* they were Duties *of* neceſſity *and Charity, he plainly inſinuates that there is no defence for deeds unneceſſary when the Malicious are offended.*

CHAP.

CHAP. VIII.

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Obj. 5. *That their Submiſſion to the impoſed Rites will render them partakers of the ſin of others.* 1. *By countenancing Superiors in the impoſing of theſe unneceſſary Burthens upon others, and doing of thoſe things which tend to the diviſion of the Church.* Anſw. 1. *By retorting the Argument, and ſhewing that their diſobedience to the Commands of their Superiors in Lawful things, more likely renders them partakers of the ſin of others.* 2ly, *That our Submiſſion to Superiors in theſe matters cannot render us partakers of their ſuppoſed ſin.* §. 1. *This farther proved from the conſideration of all the ways which render us partakers of the ſins of others directly, or indirectly.* Directly, 1. *By actually conſenting to, willing or approving the ſin of others.* 2ly, *By commanding the doing of it.* 3ly, *By perſwading, encoura-*

couraging, warranting or alluring others to the performance of ſin, by applauding the action, or rejoycing in the doing of it. 4ly, *By teaching falſe Doctrins which do encourage others to ſin.* §. 2. *Indirectly* 1. *When we do that which is a culpable occaſion of their ſin. As* 1. *By neglecting of that Duty, or by committing of that Evil action which doth directly give occaſion to the ſin of others.* 2ly, *When by our ill example we miniſter occaſion to their ſin.* 3ly, *When we do uſe our Liberty in things indifferent to the offence or ſin of our weak Brother.* §. 3. *That our ſubmiſſion to things Lawful in themſelves, commanded by Superiors, can neither directly nor indirectly involve us in guilt.* §. 4. *Inſt.* 2. *By partaking with you in the Holy Sacrament, who do not ſeparate the Precious from the Vile, we ſhould approve of your neglect of diſcipline, and by partaking with them become partakers in their ſins.* Anſwered §. 5.

CHAP.

CHAP. VII.

§. 1. 'IN the laſt place it is objected that their Sub-'miſſion to the impoſed Rites will render 'them *partakers of the ſin of others*, and there-'fore ought not to be done. This they endea-'vour to make good upon a double ground. 'And,

1. 'We dare not joyn with you, ſay they, in 'Publick Worſhip, or the participation of the 'Holy Sacraments: Becauſe ſome things are by '*Superiors* required of all thoſe who are permit-'ted to joyn with you in thoſe Ordinances, which 'tho they are not evil in themſelves, yet ought 'they not to be required as the conditions of Com-'munion, they being things unneceſſary; now 'ſhould we, ſay they, yield obedience to them in 'theſe things, we ſhould countenance them in 'their impoſing theſe unneceſſary burthens upon 'others, and harden them in that which we ſup-'poſe to be their ſin, and ſhould encourage their 'perſiſtance in it, and ſo ſhould be partakers in 'that Guilt: Moreover the Rigid impoſition of 'theſe things, ſay they, tends to divide the Church 'to make men Schiſmaticks, and ſo it miniſters 'to the deſtruction of poor Souls; we dare not 'therefore ſubmit unto the practiſe of them, leſt 'by ſo doing we approve of thoſe Unchriſtian 'practices. To this pretence I Anſwer,

1. By Retorting of the Argument; for the refu-ſal of obedience to *Superiors* in Lawful matters hath the like and more pernitious conſequences, and

and therefore, they at leaſt have equal cauſe to yield obedience to ſuch conſtitutions of *Superiors* on this account, leſt by refuſing that obedience they approve the more Unchriſtian practiſes of thoſe who rend the *Church*, deſert Communion with her, Schiſmatically ſeparate themſelves, diſturb the Unity, the Peace, the Charity, and the Edification of her Members. and caſt a vile reproach upon *Chriſtianity*, by repreſenting it as that which doth forbid obedience to *Superiors* in Lawful matters, and harden others in theſe ſins; all which is manifeſtly done by their refuſal to obey the Conſtitutions of *Superiors* in Lawful matters.

2. Did our Submiſſion to any thing which our *Superiors* ſhould not command, make us partakers of their ſin, then every Burthenſome and Grievous *Act* of *Parliament* which after it is made, tends more unto the prejudice, then to the good of the Community, not only Lawfully might, but muſt be diſobeyed *for Conſcience ſake*, leſt by ſubmitting to it we ſhould encourage our *Superiors* to impoſe Grievous burthens on the Subject, ſo that this ſcruple will lead to *Faction* in the *State*, as well as to *Sedition* in the *Church*. And 2*ly*, If this were ſo that by ſubmitting to any thing Commanded by *Superiors* which we do not approve of, or they ſhould not impoſe, we become Guilty of the Sin of the *Impoſers*, then muſt our *Lord* and his *Apoſtles* be Guilty of like ſin, for they did ordinarily joyn with the People of the *Jews* in their Publick Service on the Sabbath day, and at their other *Feſtivals*, as I have ſhewed already, altho they, who then *ſat in* Moſes *chair*, impoſed more Rites and Ceremonies to be obſerved in thoſe parts of Publick Worſhip, then are impoſed in our

Church.

Church. 3*ly.* Then alſo muſt St. *Paul* be Guilty of approving thoſe who did impoſe the *Jewiſh* Ceremonies as neceſſary to be obſerved by the *Jew* converted to *Chriſtianity*, becauſe, for peace ſake, he himſelf ſubmitted to them, and *to the* Jew *became as a* Jew *that he might gain the* Jew: He alſo muſt himſelf approve, and adviſe others to approve the judgment, and the practice of thoſe *Jews*, who thought the Meats forbidden by the Law of *Moſes* unlawful to be eaten, the days appointed by that Law, ſtill neceſſary to be obſerved, becauſe he did himſelf, and he adviſed others to comply with them in their weakneſs, or to abſtain from eating of thoſe meats when that would miniſter occaſion of Offence to their weak Brethren, and ſo, according to the Grounds of this objection, he himſelf encouraged, and hard'ned other perſons in their ſin, and he adviſed others ſo to do. But,

§. 2. 3*ly*, To give more ample ſatisfaction to this ſcruple, I ſhall conſider all the ways whereby we become guilty of the ſin of others, and then apply them to the caſe in hand.

We therefore may become partakers of the ſin of others either directly, when we do actually conſent unto, will, or approve the evil action which is done by others, or *indirectly*, when tho we do not actually conſent unto the ſin of others, yet do we that which is a culpable occaſion of it.

1. *Directly*, when we do actually conſent unto, will, or approve the ſin of others: Now this is done two ways, 1. *Antecedently* to the Evil action, as when 'tis done by our command, direction, or perſwaſion, or *conſequently*, when tho we had no hand in doing of it, yet we do afterwards conſent unto, approve or do rejoyce in any Evil done by others. 2*ly*, *Di-*

2*ly*, *Directly* we partake with others in their ſin, and *Antecedently* are guilty of it, when having power over them, we do command the doing of it, for this Command is a plain evidence that we do will the Evil action, and deſire that it may be done: Thus *Abſalom* ſlew *Amnon*, becauſe he commanded his ſervants, ſaying, *when I ſay unto you ſmite* Amnon, *then kill him, fear not, have not I Commanded you?* 2 Sam. 13. 30. 28. thus *David numbred the People*, 2 Sam. 24. 10. by commanding *Joab* ſo to do, v. 4. He *kill'd* Uriah *the Hittite with the Sword*, 2 Sam. 12. 9. becauſe at the command of *David* he was *put into the front of the Battel that he died.*

3*ly*, We are directly partakers with another in his ſin, and *Antecedently* are guilty of it, when we perſwade, encourage, warrant, allure, or ſet him on to the performance of it, for by all theſe actions we ſhew that we are willing and deſirous that the ſin be done, which in the ſight of God is to commit it: Thus *Jeroboam made Iſrael to ſin* by providing his *two Golden Calves*, and ſaying to them, *it is too much for you to go up to* Jeruſalem; *behold thy Gods O Iſrael, which brought thee up out of the Land of* Ægypt, 1 *Kings* 12. 28, 30. and *chap.* 13. 34. thus the *chief Rulers crucified the Lord of Glory*, tho the *Soldiers* did it, becauſe *they ſought falſe witneſs againſt him*, Matt. 26. 59. they pronounced him *guilty of death*, v. 66. *they perſwaded the multitude to ask* Barabbas, *and deſtroy* Jeſus, Matt. 27, 20. Thus did the People *kill the Prince of Peace*, Act. 3. 15. Becauſe they, hearkning to theſe perſwaſions of the *chief Prieſts*, cryed out to *Pontius Pilate, let him be crucified:* thus alſo are we guilty of the ſin of others upon the ſame account, by counſelling, or by adviſing them

1 Cor. 2. 8.

to

to what is Evil, by consenting to, or by approving it before 'tis done.

4*ly*, We are directly partakers with another in his sin, and become guilty of it *consequentially*, when we consent unto, or do approve the Evil done, when we applaud the action, or rejoyce that it is done, because in all these cases we shew our willingness, that what is Evil should be done. *He* saith St. *John*, *who bids* the Heretick *good speed* is partaker of his Evil deeds, for by this wish he sheweth his good liking to his Heresie, expressing his desire that it may prosper and prevail, whence it must follow by like reason, that whosoever doth approve, or shew good liking to, or doth desire, or wish that they may prosper, or prevail who are engaged in a wicked action, become partakers of its guilt. Hence is he charged as one *who hates instruction and casts Gods Law behind his back, who when he seeth a Thief consenteth to him*, Psal. 50. 18. and this is made an aggravation of the guilt of *Heathens*, that *knowing the judgment of God that they who did such things were worthy of death, they not only did the same, but had pleasure in them that did them*, Rom. 1. 32. The reason is, because he who doth praise an Evil action, doth approve it as good, and worthy of his commendation, and therefore shews that he is willing that it should be done, and so doth also he who doth rejoyce at, or taketh pleasure in the commission of it.

Ep. 2. v. 10.

5*ly*, They do, almost in all these ways, incur the guilt of others sins who teach false Doctrines which do encourage others in a course of sin, who plead for that as good, and Righteous, which is Wicked, and teach that to be innocent and harmless, which indeed is sinful, and so

incur

incur the Wo denounced against them *who call evil good, and good evil, Esa.* 5. 20. for that by such erroneous Doctrines Men may in all these ways contract the guilt of others sins, is evident from this consideration, that if Men call evil good, they by so doing must encourage, perswade, and warrant others to commit it, and justifie them in their wicked practices, and if they call good evil, they must deter them from the performance of their Duty, and must encourage them to sin by the neglect of that performance. And therefore they who do deter Men from joyning with our Congregations, as being guilty of *Superstitious Worship*, or doing things forbidden by the word of God, if they prove guilty in this matter of false accusation, as I think they are, must be partakers of that Schism which others, resting on their judgments, are encouraged to make, for they must then Command them not to do what 'tis their Duty, in obedience to their *Superiors*, and love unto their *Churches* Peace, and Unity, to do, and must encourage them in and praise them for that disobedience, and Separation which is indeed their sin. §. 3.

2*ly*, We become indirectly guilty of the sin of others, when tho we do not actually consent unto, or will their sin, nor have we any purpose or design to tempt them to it, or ensnare them in it, yet do we that which is a culpable occasion of their sin, and where 'tis through our fault that others sin, we cannot be wholly excused from the guilt of their iniquity: Now thus we may be charged with the sin of others.

1. By neglecting of that Duty, or by committing of that Evil action which doth directly give occasion to the sin of others, for most assuredly that sin which doth immediately happen

through my neglect of Duty, or is the plain result of my Tranſgreſſion, muſt be mine offence. For even *Heathens* have declared, that *qui non vetat peccare cum poteſt, jubet*, *He that when he hath Power to reſtrain Men from committing Evil, and hath Authority from God committed to him for that end, neglects to do it, he becomes guilty of thoſe ſins which through neglect of his Authority, and Duty, others do commit*; thus, *If the Watch-man do not warn the ſinner, who dies in his iniquity, his Blood will be required at the Watch-mans hands*, Ezek. 33. v. 8. Thus the iniquity of *Eli's Sons* is
1 *Sam.* 3. 13. charged upon him, *becauſe they made themſelves vile, and he reſtrained them not.* And ſince it is the *Chriſtians* Duty to admoniſh his offending Brother, and not to ſuffer ſin upon him, therefore he by neglecting of this Duty becomes guilty of his ſin; hence we thus Read, *Levit.* 19. 17. *Thou ſhalt reprove thy Brother, and not bear ſin for him*, or that thou be not puniſhed for his iniquity. Now where the Righteous judg doth threaten to puniſh us for other Mens Tranſgreſſions, we may be ſure that we are truly guilty of them.

2*ly*, We become *indirectly* guilty of the ſin of others, when by our ill example we miniſter occaſion to their ſin, and by our freedom to commit an Evil action, we encourage others, tho we do not intend it, to commit the like, for hereby we, at leaſt, if we be perſons of *Authority* and credit, do put a ſtumbling block, or an occaſion to fall in our Brothers way, and therefore *walk not Charitably*, nor ſutably unto that Precept which Commands us *to give none offence to Jew or Gentile.*

3*ly*, We become *indirectly* guilty of the ſin of others, when we do uſe our liberty in things in-

indifferent to the offence, or ſin of our weak Brother, *i. e.* when, tho we know that our weak Brother is like to be offended, or tempted by our practice of that indifferent action to do evil, we will not, tho we have it in our power ſo to do, abſtain from the performance of it: Hence the *Apoſtle* doth exhort all Chriſtians *to take heed leſt by uſing of their Liberty in matters of this Nature, they become a ſtumbling block to thoſe that are weak*, 1 Cor. 8. 9. *That no Man put a ſtumbling block, or an occaſion to fall in his Brothers way*, Rom. 14. 13. declaring *it is good neither to eat Fleſh, nor to drink Wine, nor to do any other thing by which their Brother is offended, or made weak*, Rom. 14. 21. that tho all meats are pure, and lawful to be eaten, yet *is it evil for that Man who eateth with offence*, v. 20. that *if our Brother be grieved with our meat we walk not Charitably towards him*, with many things of the like import, whence it is evident that in all matters of indifferency, it is the *Chriſtians* Duty, as much as in him lies, to avoid the cauſing of his Brothers ſin by uſing of his Liberty in doing of them, and therefore that he muſt incur the guilt of ſin by the neglect of this his Duty. Now to apply theſe things to the caſe in hand it will appear by a ſincere reflection on the forementioned ways which render us partakers of the ſins of others, that our ſubmiſſion to things lawful in themſelves, Commanded by *Superiors*, cannot involve us in the guilt of the *Impoſer*, altho he ſhould offend in the impoſing them as the conditions of Communion; For, §. 4.

1. By our ſubmiſſion to theſe Conſtitutions for the ſake of Peace, and to prevent the Schiſms, and the Diviſions of the *Church* of God, we cannot properly be ſaid to command the impoſing

of them. Nor 2*ly*, Can we be ſaid to perſwade, encourage, warrant, allure, or ſet them on to the impoſing of theſe things. Nor 3*ly*, can we be ſaid to conſent unto, or rejoyce in, or praiſe the action of *Impoſers*, this only can be truly ſaid that we conſent unto the uſing of, or to ſubmiſſion to them for the forementioned pious ends, tho not to the impoſing of them; all which is evident from this conſideration, that many do, and have conſented to the uſing of them, who have remonſtrated, and declared their judgments againſt the impoſition of them, and all have Liberty to do ſo, now ſure that action which may be done, tho we declare by word or writing againſt the impoſition of theſe things, can be no virtual conſent unto, or approbation of that impoſition, or any encouragement to others to continue ſo to do.

2*ly*, We cannot be partakers of the ſuppoſed guilt of others in this matter indirectly, by the neglecting of our Duty: Not by neglecting of our power to reſtrain *Superiors* from thus impoſing, for we have no ſuch power over them, but are commanded to be ſubject to them in all lawful matters, even for Conſcience ſake; nor from neglect of any Duty incumbent on us to admoniſh our *Superiors* of the ſuppoſed fault in continuing to impoſe theſe things, for they who do conceive this is their Duty, may with all due ſubmiſſion to, and reverence of their *Superiors*, diſcharge that Duty by humbly offering the reaſons of their judgment in that caſe, and notwithſtanding may ſubmit unto the things enjoyned for the ends forementioned. Nor 3*ly*, Can we be thus guilty by any ill example or Evil action, which gives occaſion to their ſin, for our Conformity to the Commands of our *Superiors* in law-

lawful matters is not Evil, nor can we be obliged to abſtain from, but rather to perform that action.

Laſtly, We cannot indirectly be partakers of the ſin of others by uſing this our Liberty in things indifferent to the offence of our weak Brother. For 1. The action in which we are obliged not to miniſter to the offence of our weak Brother muſt be indifferent, not only in its own Nature, but alſo in reſpect to us, that is, there muſt be no command or obligation by *Superiors* laid upon us to the practice of it: For, when the caſe ſtands thus, we are not to refrain obedience to Authority to avoid the Scandal of our weak Brother, except in caſes wherein it may be rationally preſumed that our *Superiors* would permit us ſo to do. The reaſon is, becauſe obedience to *Authority* in lawful matters is a moral Duty, and the neglect thereof is ſin, ſince therefore God cannot be reaſonably ſuppoſed to oblige us to neglect our Duty, or commit ſin to gratifie our Brother in his weakneſs, he cannot rationally be ſuppoſed to command us to refuſe obedience to the injunctions of *Superiors* for that end. And this doth plainly follow from what St. *Paul* aſſerts, 1 *Cor.* 8. 8. For therefore he requires the *Corinthians* to abſtain from eating of things offered to Idols, when that would prove a Scandal to the weak, becauſe by eating they were *not the better*, or not more acceptable to God, and by abſtaining from it, they were *not the worſe*, whence we may rationally infer that when the doing of an action will commend us to God, as our obedience to *Gods Vice-Gerents* in all lawful matters moſt certainly will do, and when the neglecting of an action will render us the worſe, as the neglect of that obedience which God in Scripture hath required will

do, there we are not obliged to refrain the doing of that action, tho it may miniſter unto the Scandal of our weaker Brother, becauſe we muſt not do evil that good may come.

Moreover in matters of this Nature we cannot diſobey but we muſt miniſter occaſion of far greater Scandal by our diſobedience than we can do by our ſubmiſſion to the command of our *Superiors*; as I have ſhewed already. For,

1. By diſobedience to our *Superiors* in Lawful matters we give occaſion to others to traduce the Goſpel, by repreſenting it as that which teacheth *Chriſtians* to refuſe obedience to the commands of their *Superiors* in Lawful matters.

2*ly*, We provoke *Superiors* to puniſh this our diſobedience; now either we deſerve that puniſhment, or not; if we deſerve it we muſt confeſs that we are evil doers by not affording this Submiſſion to the commands of our *Superiors*, and therefore cannot truly Plead the Scandal of the weak for our juſtification in ſo doing; if we deſerve it not, then do we give occaſion to the ſin of *Magiſtrates* in puniſhing us unjuſtly, and ſo have the ſame reaſon to avoid their Scandal.

3*ly*, By diſobedience to our *Superiors* in theſe matters we provoke others to judge, cenſure, and condemn us as diſobedient and ſeditious Perſons. Now either they do judge aright, when they do paſs this ſentence on us, and then we muſt be truly diſobedient, and therefore ſinful in our refuſal to ſubmit to the injunctions of Authority in Lawful matters, or they do judge amiſs, and ſo we give occaſion to their ſin, and therefore truly Scandalize them by our diſobedience. Thus have we by induction proved,

that

that we by yielding such Submission, as is required, to the commands of our *Superiors* touching the Rites imposed, cannot be partakers with them in the guilt supposed to be in their injunctions.

2. And whereas others do pretend, 'They 'dare not joyn with us in Celebration of the 'Holy Sacrament, because we do not *separate* 'the Precious from the Vile, or we do not exclude 'unworthy Persons from the Sacrament; and 'so by joyning with us in this Ordinance, when 'they can joyn with others who do keep up 'Discipline, they should approve of our neglect 'of Discipline, and by partaking with such Per-'sons, become partakers with them in their 'sin. *Obj.* 2. §. 5.

Admit that Discipline is too much wanting in our *Church*, and that Sufficient care is seldom taken for the exclusion of unworthy Persons from that Holy Ordinance, how is it, I beseech you, that you by your participation of this Ordinance among us, become partakers of this guilt? Do you by thus receiving either command, rejoyce in, or take pleasure in this supposed neglect? No, your objection shews it is your trouble; do you consent to this neglect by joyning with us in this ordinance? If so then our *Lord Christ*, and his *Apostles* must be supposed to have consented to all neglects, and all miscarriages in the whole Publick Worship of the *Jews*, because they joyned with them in that Worship. Then must the Regular Members of the *Church* of *Corinth* have approved the disorders of that *Church* touching the Sacrament, and the abuse of their Spiritual Gifts by Communicating with those who were then guilty of them and so they *Answ.*

muſt have been obliged to Separate on that account, whereas the *Apoſtle* never doth exhort them ſo to do, but only doth adviſe the parties guilty to amend theſe diſorders, and to do all things *decently* and *orderly*. Then alſo are we guilty of all the imperfections both in Prayer or preaching, of which that Miniſter is guilty with whom we joyn in the performance of thoſe duties. *Laſtly* do we contract this guilt by the neglecting of our duty in reforming theſe defects, Alas if there be reaſon to complain of ſuch defects, it muſt belong unto the *Governors* of *Church* and *State*, and not to private Perſons to reform them.

CHAP. IX.

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to

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CHAP. IX.

HAving thus Answered all the considerable Objections of *Dissenters* which they plead in general against Submission to the Ceremonies appointed by the *Church* of *England* to be used in her Solemnities; I proceed to a particular consideration of those Ceremonies of which I have not had a fit occasion to discourse in the foregoing Chapters; And they are those, *viz.* Kneeling at the Receiving of the Sacrament. The Bishops imposition of hands at confirmation, and standing up at the Creed, and at the reading of the Gospel, at the saying *Gloria patri*, Kneeling at Prayer, *&c.* And,

1. Concerning Kneeling at the Sacrament I say, §. 1.

1. That since some posture is then necessary, and none by God determined, it cannot reasonably be doubted but that the *Church* hath power to determine in this matter as she conceives most proper and convenient.

2*ly*, I know no posture more convenient than that of *Kneeling*, it being a very fit expression of our humility, and of the sense of our unworthiness of the great blessings there received. And 2*ly*, A posture fit for Prayer which we do use at the Receiving of the Sacrament 3*ly*, I

3*ly*, I add, That if it be lawful to receive in ſuch a humble poſture, then muſt it be unlawful to refuſe Communion with our *Church* in the participation of this Ordinance, becauſe ſhe doth require us to uſe this poſture in receiving. For on this ſuppoſition, we muſt refuſe to hold communion with her in a lawful matter, and ſo muſt ſeparate from her communion in this Ordinance ~~without cauſe, which is the ſin of~~ *Schiſm*, Now that it is lawful to receive Kneeling will appear by anſwering the Arguments produced by *Diſſenters* againſt this poſture. And,

1. It is objected, That 'Kneeling at the Sacra-'ment is contrary to the Practice and Example 'of *Chriſt*, and his *Apoſtles*, for they received 'ſitting.

Anſw. 1. It is confeſſed that the Greek words by which the poſture of our *Lord*, and his *Diſciples* at their Receiving is expreſſed, are tranſlated ſo as to ſeem to countenance their opinion who hold the ſitting poſture to be moſt agreeable to the Example of our *Lord*, and his *Diſciples*, but yet 'tis certain, from the Original, that *Chriſt*, and his *Diſciples* did neither *ſit*, nor *Kneel*, but did *lye down on Couches* at the Receiving of this Ordinance; for 'twas adminiſtred ἀνακειμένων αὐτῶν, *they lying down*, Mark. 14. 18. of Chriſt himſelf 'tis ſaid that ἀνέκειτο, *he lay down with the twelve*. Matt. 26. 20. ἀνέπεσον, *he fell down with them*, Luk. 22. 14. If therefore this Objection be of any force, it unavoidably will prove, that we muſt neither *ſit*, nor *ſtand*, nor *Kneel*, but muſt *lye down* at the Receiving of this Sacrament, and ſo our *Lords Example* will be as ſtrong againſt ſitting, which is the poſture our *Diſſenters* uſe, as againſt kneeling, which is the poſture they reject.

2*ly*, I

2*ly*, I Anſwer that in ſuch things as theſe which accidentally were done by *Chriſt* and his *Apoſtles*, and had no real goodneſs in them, we cannot be obliged to imitate them. This men do generally acknowledge in things of a like nature to this geſture, for they conceive that we are not obliged to receive this Sacrament in *a like place*, viz *an upper Room*, *or Inn*, nor at *the ſame time*, *after the paſſover*, or *after ſupper*, nor in *the ſame habit*, in *Sandals*, or *a ſeemleſs coat*; why therefore ſhould they think it neceſſary to be received *in a like Geſture*, that being not commanded any more than is the *time*, or *place*, or *habit*. Moreover *St Paul*, when he informeth his Corinthians what *he received from the Lord to be delivered to them* touching this holy Sacrament, maketh no mention of this Geſture, and thereby doth aſſure us that it was not neceſſary to be obſerved. And *Biſhop Jewel* noteth well, that *our Lord ſaid do this, but ſaid not do it after ſupper, do it ſitting, do it with twelve Diſciples, nor did the Apoſtles ſo underſtand him.*

Anſw. 2.

1 *Cor.* 11. 23.

Repl. to Hard. Artic. 2.

The Geſture in which the *Paſſover*, even by Gods Command, was celebrated at the firſt, was altered by the *Jewiſh Church*, for in the firſt *Paſſover* they were Commanded to *eat it with their loins Girt*, *their ſhoes on their feet*, *and their ſtaves in their hands*, as men ſtanding ready, and in haſt to be gone, but being entred into their reſt, the land of *Canaan*, they changed this poſture into lying down, and yet our *Saviour*, and his *Apoſtles* did not ſcruple to conform unto it, how much leſs ſhould we ſcruple the varying from an uncommanded Geſture uſed occaſionally, and not of choice, by our *Dear Lord.*

Anſw. 3.

Ex. 12. 11.

2*ly*, It

2*ly*. It is objected that *Kneeling at the Sacrament maketh us Guilty of Idolatry by worshipping God before, or by, or with Relation to a Creature, For the Elements*, say they, *are the motive of your kneeling, for if they were not there you would not kneel.*

Answ. It is to be lamented that such false, Groundless, and frivolous suggestions as these are, should keep men from Communion with their Brethren in this Holy Ordinance; for 1. The matter of fact is in this Argument Extreamly false, it being not the Sight of the Elements which doth induce us then to Kneel: But we receive them Kneeling, saith our *Lyturgy*, *for a signification of our humble acknowledgment of the benefits of Christ there tendred*, and because Kneeling is a proper posture to tender our devotion in. The Elements do only bring these things to our remembrance, they do it to our eyes, as the words used in a Sermon, Prayer Book, or by the *Minister*, do bring them to remembrance by our hearing; if then it be Idolatry to worship God when these things by the Symbols are brought to our remembrance, it must be so to worship God when we do hear a Sermon, Prayer, or a discourse concerning them. 2*ly*. If this be Idolatry, then our *Dissenters* must be Gross *Idolaters*, for Surely inward worship, unduly tendred, is as Gross *Idolatry* as outward worship by which it is express'd; now do not they, when they behold the bread broken, and the wine poured out, put forth an act of inward worship, *viz.* an act of praise, thanksgiving, love, affiance? do they not do this before a creature as much as we? are not the Elements seen by them the motive of their doing so as much as of our Kneeling? If then we are Idolaters for Kneeling to God before them, why must

Rubr. after the Commun.

must not they be equally Idolaters by tendring all this inward worſhip to him before, and on occaſion of the ſame Elements. 3*ly*, Were this Idolatry, the *Jews* muſt be Idolaters by worſhipping the Lord *before the Ark* or *Mercy Seat*, before the *Temple* at *Jeruſalem*, and before the *Tabernacle*, for by ſo doing they worſhipped God before a creature, and would not have done ſo, had they not been before theſe creatures, ſince the command runs thus to worſhip him, and *to fall down before his footſtool*; moreover how often do we find them falling down and worſhipping at the appearance of that *cloud*, or fire which was the Symbol of Gods preſence? *When they ſaw the fire fall and conſume the burnt offerings, they fell upon their faces.* 1 Kings 18. 38,39. *When they ſaw the fire of God come down, and the Glory of the Lord upon the houſe, they bowed themſelves with their faces to the Ground,* 2 Chron. 7. 3. And yet becauſe they did this not to the cloud, or fire, but to God, there could be no *Idolatry* in this their action. 4*ly*, It is a thing impoſſible that ſuch an action as this is ſhould any ways be Guilty of *Idolatry*, for *Idolatry is falſe worſhip of a creature*, now where there is no worſhip of the creature, as in this action there is not, there can be no falſe worſhip of the creature. And to evidence to every rational Capacity, that nothing uſed in the Service of our *Church* can rationally be charged with any ſemblance of *Idolatry*, and manifeſt the great and ſignal difference there is betwixt the actions of our *Church* which our *Diſſenters* call *Idolatrous*, and thoſe which in the *Church* of *Rome* we do accuſe as ſuch, I lay down this diſtinction, *viz.*

Pſ. 99. 5, 9.

1. That we may Kneel, bow down, or may perform like acts of outward worſhip before any

creature, either ſo as to make that creature only the circumſtance, or the occaſion of that worſhip, or elſe ſo as to make that creature the object of thoſe acts of worſhip. When any Creature is rendred the object of our worſhip, the mind doth actually, or virtually intend to worſhip, or pay an act of Reverence to the Creature which is thus made the object of our worſhip, but when the Creature is only made the Circumſtance, or the occaſion of the worſhip, the mind intends to pay the act of worſhip only to another object, in ſuch a place, or upon intimation, or apprehenſion of the object which I worſhip, which apprehenſion or intimation is cauſed by that Creature. Thus when I come to Common Prayer read in the *Church*, the *Church* is the circumſtance of place, the hour, of time, for the performance of that worſhip, but God is the ſole object of it, when at the hearing of the *Ave Mary Bell*, the *Roman Catholick* begins his *Ave Mary*, the *Bleſſed Virgin* is the object, the Bell is only the occaſion of it, and when they then Kneel down, and bow, they do not Kneel unto the conſecrated *Bell*, but to the *Bleſſed Virgin*.

2*ly*, This being ſo, it is ridiculous to ſay we worſhip any thing, becauſe it is before us when we direct our outward worſhip to another object. Since on the ſame account the *Wiſemen of the Eaſt* who worſhip'd *Chriſt* before the *Manger*, muſt be ſuppoſed to pay their worſhip to the *Manger*, and they who meeting *Chriſt Riding upon an Aſs*, Saluted him with their *Hoſannas*, and bowed towards him, muſt alſo pay their worſhip to the *Aſs*. And if upon appearance of the *Devil* we ſhould fall upon our Knees, and beg of God to be delivered

vered from him, we must be said to worship the very *Devil* by that action. Moreover when we lift up our eyes, and voices to the *Heavens*; we also lift them up towards the *Clouds*, and *Stars*, but will it follow thence that by so doing we do not only worship God, but the Material Heavens, and those Glorious lights we see, as was objected by the *Pagans* against the People of the *Jews*? Wherefore to say that *Protestants* worship the *Altar*, or the *Eucharistick Elements*; because they worship God before them, is to calumniate the *Protestants* as antiently the *Heathens* did the *Christians*, affirming that they worshipped the *Sun*, because they worshipped God *toward the East*, and so by consequence towards the *Rising Sun*. Wherefore to give a clear and Satisfactory Answer to all the instances of this nature, which are alledged by *Dissenters* to prove the *Church* of *England* Guilty of this crime, I say,

1. That when we bow towards the *Altar*, as we enter into, or come out of the *Church*, *Chancel*, or *Chappel*, where we worship God, the *Altar* is not the object of our worship, but only an accidental circumstance of it, for we do not in the least intend by this obeysance to do an act of worship to the *Communion Table*, or any thing placed there, or elsewhere, but to God alone, for this the *Church* of *England* hath solemnly declared in these words: *Whereas the Church is the house of God dedicated to his Holy worship, and therefore ought to mind us both of the greatness and goodness of his Divine Majesty; certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in it self, profitable to us, and Edifying to others; we therefore think it very meet and behoveful, and heartily commend it to all good and well affected* *Constit. and Canons: A.D. 1640. Can. 7.*

People, Members of this Church, that they be ready to tender to the Lord the ſaid acknowledgment, by doing reverence and obeiſance both at their coming in, and going out of the ſaid Churches, Chancels, or Chappels, according to the moſt Ancient Cuſtom of the Primitive Church in the pureſt times, and of this Church alſo for many years in the Reign of Queen Elizabeth. *The reviving therefore of this Ancient and laudable Cuſtom, we heartily commend to the ſerious conſideration of all good People, not with any intention to exhibit any Religious Worſhip to the Communion Table, the Eaſt, or Church, or any thing contained therein in ſo doing, or to perform the ſaid geſture in Celebration of the Holy Euchariſt upon any opinion of a Corporal Preſence of the Body of Jeſus Chriſt on the Holy Table, or in the Myſtical Elements, but only for the advancement of Gods Majeſty, and to give him Alone that honor and glory which is due unto him, and no otherwiſe.* Which *Canon* as it declares this act of Worſhip not to be given, or intended to the *Altar*, ſo doth it give us the true Reaſon why it is accidentally done towards the *Altar*; viz. Becauſe it is performed at our entrance into the immediate place of Worſhip, to which entrance the *Altar* ſtandeth oppoſite.

2*ly*, When at the name of *Jeſus* we are wont to bow, that bowing is not intended by us to the very *name*, which is the occaſion only of the Worſhip by putting us in mind of him that is named, and of our higheſt obligation to him, as being *Jeſus*, a *Saviour*, to whom therefore we addreſs our ſelves, and recognize him as our only *Saviour* by that eſpecial and peculiar act of devotion. So that the adoration then performed is wholly and abſolutely directed to the

Lord

Lord Jeſus, as is declared by the *Church* in theſe words: *When in time of divine ſervice the Lord Jeſus Chriſt ſhall be mentioned, due, and lowly Reverence ſhall be done by all perſons preſent, as it hath been accuſtomed, teſtifying by theſe outward Ceremonies and Geſtures, their inward Humility, Chriſtian Reſolution, and due Acknowledgment that the Lord Jeſus Chriſt, the true and Eternal Son of God, is the only Savior of the world, in whom alone all the Mercies, Graces, and Promiſes of God to mankind for this life, and the life to come, are fully and wholly compriſed.* And, *Conſtit. & can. A. 1603. can. 18*

3*ly*, When we Kneel at the Reception of the *Bleſſed Sacrament*, we do not pay that outward act of Worſhip to the *Elements of Bread and Wine*, but to that *Savior* whom they repreſent; for the *Church* of *England* hath declared that *thereby no adoration is intended, or ought to be done unto the Sacramental Bread and Wine there bodily received.* So that from the expreſs declarations of the *Church* of *England* it appears, that none of theſe things are by her made the objects of *Religious Worſhip*, but only the occaſions of tendring that Worſhip which we owe to *God*, and therefore there is no appearance of Idolatry in the performance of theſe things. *Rubrick after the Communion*

'We are commanded to *Separate from every* *Obj.* 3. §. 3.
'*Brother that walks diſorderly*, 2 Theſſal. 3. 6.
'And are forbidden to *keep Company with any*
'*man who being call'd a Brother is a Fornicator,*
'*or Covetous, or an Idolater, or a Rayler, or a*
'*Drunkard, or an Extortioner, with ſuch a one*
'*we muſt not Eat*, 1 Cor. 5. 11. And if we
'may not Eat with Such a Perſon at our own
'Table, may we Eat with him at the Holy Table
'of the Lord? Now, through the want of *Diſci-*
'*pline*, ſuch Perſons are admitted amongſt you,

ſaith the *Diſſenter*, and therfore we dare not 'joyn with you in that Ordinance.

Anſw. 1. I pray God this objection doth not make you meet together, as the *Apoſtle* ſaith of the 1 *Cor.* 11. 17. *Corinthian Schiſmaticks, not for the better, but the worſe*, For I much fear there may be found in thoſe *Aſſemblys* which you reſort to as more pure, beſides a crew of *Schiſmaticks*, with whom according to the Diſcipline obſerved in the pureſt Ages of the *Church*, the Chriſtian ought not to communicate, many who rail againſt *Superiors*, and *ſpeak evil of Dignities*, and many who have once been open *Rebels*, and have not *publickly repented* of thoſe crimes; and if you can communicate with them, why not with ſuch as uſually do meet at our Communion Tables? *The wiſdom which is from above is impartial.*

Anſw. 2. Conſider, I beſeech you, that this argument will drive you as well from our *Aſſemblies*, and from our *Prayers*, as from our *Communion Table*, for you may as well Argue thus; him that I may not keep company with at home, I may not keep company with at *Church*; him that I muſt not joyn with in my *Civil Converſe*, I muſt not hold Communion with in *Sacred*; him that I may not *Eat with*, I may not *Pray with*, as you do Argue thus, him that I may not Eat with at my own, I may not Eat with at the Table of the Lord. This is apparent from the occaſion of the objected Precept, viz. The *Inceſtuous Perſon*, who was to be *taken* v. 2. *from among them*: To be *delivered to Satan for the deſtruction of the Fleſh*, v. 5. To be *purged out from the new lump*, v. 7. To be *put away from among them*, v. 13. If therefore, after admonition, they continue obſtinate, and Re-

fractory

fractory Offenders, they are to be excluded from all Chriſts ordinances, and to be eſteemed as *Publicans and Heathens*, Matt. 18. 17. Accordingly they, by the diſcipline obſerved in the pureſt Ages of the *Church*, were actually excluded from Communion with her in all her Offices; if then we may not joyn with them in one, we may not joyn with them in other Ordinances, till they have ſatisfyed the *Church*, they being by this precept equally to be excluded from them all. Scripture may alſo be as plauſibly produced for the declining of Communion with them in publick Prayer, and family devotions, in hearing of a Sermon, and the like, as in receiving of the Sacrament, for doth not David make it the Character of good and bleſſed men, that they *ſtand not in the Congregation of Sinners?* Doth he not ſay, *I will not know a wicked Perſon?* *Pſal.* 1. 1. *Pſal.* 101. 4.

That even wicked Perſons, who are not *Scandalouſly*, and *Notoriouſly* ſuch, but make profeſſion of Obedience to the laws of *Chriſt*, and are not by the *Church* caſt out for acting contrary to their profeſſion, may be unblameably communicated with, ſeems undenyable from the Example of our *Saviour*, by whom *Judas* was certainly admitted to that *Paſſover*, which ſpiritually did ſignify, and repreſent *Chriſt* to them, 1 Cor. 10. 3. And by which rite they owned themſelves the ſervants of the God of *Iſrael*, v. 18. Whence none might eat thereof who were not Circumciſed, Exod. 12. 48. That he was alſo preſent at the ſupper of our *Lord* I have fully proved already, If then a perſon ſo unworthy, and ſo regardleſs of the Law of *Moſes*, that he had actually reſolved to *take a reward to betray Innocent-blood.* It a Thief, and *Anſw.* 3. *Pſal.* 15. 5.

a Covetous perſon, was by our Lord admitted to the *Paſſover*; If one who by our Lord was known to be in heart a Murtherer, and a Betrayer of his Maſter, was yet admitted by him to his Sacrament, you ſee that ſinners muſt be firſt notorious before they ought to be excluded, and when they are ſo, our *Rubrick*, and our *Canons* give every Miniſter Authority to with-hold the Communion from them, and therefore Authoriſe them to exerciſe the Diſcipline required in this caſe. Hence alſo we may learn that to communicate with thoſe, whom we know to be wicked, in this duty, derives upon us no Communion in their Guilt, for otherwiſe our *Lord*, and his *Diſciples*, would not have joyned in Communion with that wicked one.

Anſw. 4. This precept is not directed to particular perſons, but to the *Church* of *Corinth* in the General, as you may learn from v. 4. And therefore hence it only follows, that it is the duty of *Church Governors* to exclude ſuch perſons from Communion with her, but not that private perſons ſhould refrain Communion with the *Church*, becauſe they judge that they neglect their duty. And therefore we do never read that *Chriſt*, or his *Apoſtles* refuſed Communion with the *Jewiſh Church*, or did neglect to go unto the *Temple*, or the *Synagogue*, becauſe the *Scribes* and *Phariſees* neglected to perform their duty, and our *Apoſtle* here doth never call the members of the *Church* of *Corinth* to ſeparate from them who cauſed diſorders in the Celebration of this Sacrament, but only calls upon them to reform thoſe diſorderly proceedings. And I beſeech you to conſider what a Gap would be laid open to perpetual Schiſms, if private perſons were permitted to judge when their *Superiors* did neglect their

their duty in any part of publick worſhip, and were permitted to ſeparate from them, and joyn in oppoſite Communions, as oft as they imagined that others better did acquit themſelves in Prayer, or Preaching, or in Adminiſtration of the Sacraments, or any other duty which belongs unto the Miniſterial Office.

Anſw. 5. Laſtly this Text only engages *Private Chriſtians* to ſeparate from perſons Guilty of ſuch crimes, as to familiar converſe in things unneceſſary, but never to decline their preſence, ſo as to neglect the doing or receiving good to their own ſouls or bodies. For 1. *Divines* agree in this, that *Chriſt* and his *Apoſtles* do not in this, or other places, preſcribe ſuch ſeparation as is injurious to any, or takes off any duties which by the law of nature we do owe unto them, or our Relation to them calls for. A *Wife* muſt not, by virtue of this Precept, ſeparate from her ungodly *Husband*, no, tho he be an unbeliever, *let her not leave him*, ſaith St. *Paul.* 1 Cor. 7. 15. A child muſt not deny ſubjection to a wicked Parent, nor a Servant to an evil Maſter, but muſt be *ſubject with all fear, not only to the good and gentle, but alſo to the Froward*, 1 Pet. 2. 18. If then this Precept will not oblige us to perform what is injurious to anothers temporals, it cannot lay upon us an obligation to do that which is prejudicial to our own Spiritual concerns: Much leſs what prejudiceth the concernments of the *Church*, our Spiritual Mother, and makes us diſobedient to our *Spiritual Fathers.* 2*ly*, This Precept doth not bind in caſe of ſignal damage, for I am not obliged to renounce his Company by whom my Trade is carried on, my goods go off, becauſe I judge him wicked or Profane,

or

or to refuſe a Cuſtomer becauſe he is no *Saint*, for then no Trade could lawfully be managed, and there would be no living in the world. I do not mean, ſaith *Paul*, to for bid your keeping Company, as your occaſions ſerve, with the Fornicators, Covetous, Idolaters of the world, for then you muſt go out of the world, *v.* 9. 10. If then, as far as the concernments of our worldly callings warrant us, we may enjoy their Company, much more when this is neceſſary to the concernments of our Souls, or our Spiritual Callings. 3*ly*, When I am called as a Gueſt, where accidentally I meet with ſuch a one, I am not then obliged to depart, and leave the Company becauſe I find him there, for this can be no evidence of my familiarity with him: Much leſs am I obliged to depart on his account, when I am graciouſly invited to this heavenly banquet, and call'd to feaſt upon the Supper of the Lamb. And 4*ly*, Our Lord did, notwithſtanding this duty of avoiding the Company of wicked men, familiarly converſe with *Publicans and Sinners*, in order to their reformation and ſpiritual advantage, and juſtified his ſo doing by this Rule, I *will have mercy and not Sacrifice*, why therefore may not we by the ſame Reaſon juſtifie our converſe with them in order to our own Spiritual Good?

Matt. 9 13.

But becauſe this Objection of the want of *Diſcipline* is the great Scruple of *Diſſenters*, and ſome even among our ſelves ſeem to ſpeak ſlighter of it, than they ought to do, I will endeavor in ſome few Propoſitions to ſhew how much it doth concern all *Churches* to endeavor to keep up their Diſcipline, by the excluſion of notorious evil livers from the *Church*, and how far the neglect thereof can be imputed

ted to our *Church*, and whether any ſeparation from her can be juſtified on this account. And therfore I aſſert,

That the Secluding of profane and wicked Perſons, who after admonition by the Church, continue ſuch, from the Communion of that Church of which they formerly were Members, is the expreſs Ordinance of Chriſt. For 1. Our Lord himſelf commanded that if by private admonition we cannot gain our Brother, we ſhould *tell the Church*, and if he did neglect *to hear the Church, he ſhould* by *Chriſtians* be eſteemed *as a Publican and Heathen*, adding, that *whatſoever ye* (the Church Governours) *ſhall bind on Earth, ſhall be bound in Heaven.* Whence it appears that as it is the Duty of the *private Chriſtian*, who cannot gain his Brother by the private admonitions preſcribed by Chriſt, to complain of him to the *Church*, ſo is it the Duty of the Church to admoniſh, and reprove, and call him to repentance, and if he will not hearken unto her voice, to *bind him* here on Earth, and that the Brother thus *bound* is afterwards to be looked upon, as to Communion *in ſacris, as a Heathen and a Publican.* And altho no expreſs could be produced from *Chriſt* to this effect, yet even the conſtitution of *Church Government* muſt neceſſarily infer it, for Government, in *Church* or *State*, there cannot be without a power of puniſhing unruly Members, now the Government of the *Church* being *Spiritual*, her puniſhments can be only ſuch, even ſecluſion of her Members from ſpiritual things; moreover there can be no Peace and Order under any Government without a Power of ſecluding, by ſome means or other, ſuch Perſons from that Government as obſtinately perſiſt

Prop. 1.

Matt. 18. 15, 16, 17.

sist in the disturbance of it, and violation of its fundamental Laws: And therefore, as *Grotius* truly saith, *Christ having once constituted a Church (and that to be a holy and undefiled Temple to himself) must be supposed to command all those things without which this his Temple could not be kept pure.* But it is plain that a Power of censuring Offenders against this Pure and Holy Institution, and of ejecting those who by their wicked conversations do defile this *Temple*, is necessary for the preservation of the *Church* in purity.

On Luc. 6. 22.

And indeed I cannot understand how the *Church* should be a Society without Union, or how she can have Union without some Rules of Government and Order, or what those Rules can signifie without a Power to punish, nor what Power of punishing the *Church*, as such, can have, except it be by debarring of her Members from some, or all of their *Church Privileges*; nor do I understand how it should be the Duty of *Christians to withdraw from every Brother that walks disorderly*, if the *Church Officers* have not a power to pronounce such persons fit to be withdrawn from, especially seeing not hearing of the *Church* must go before his being deem'd, or treated as a *Publican and Heathen*. Nor *Lastly*, can I understand St. *Pauls* discourse unless he Argue thus; 'The whole body of the 'Christian Assemblies ought to be a *new Lump*, 'and purged from *old Leaven*, or from such 'Persons as notoriously commit such Crimes as 'manifestly are repugnant to the profession of '*Christianity*, and inconsistent with true piety; 'he therefore who, *being call'd a Brother*, that 'is, making profession of *Christianity*, is guilty 'of such Wickedness, should be cast out of the 'Society of *Christians*; for as when the *Paschal*

Vide Slater. in locum.

'*Lamb*

'*Lamb* was offered among the *Jews*, no Lea-
'ven was to be found among the People of *Is-*
'*rael*: So *Chriſt our Paſchal Lamb being now*
'*Offered, no Leaven of Malice and Wickedneſs*,
'and conſequently no ſuch wicked Perſons,
'ought to be left in the *Church* of the true *Iſra-*
'*elites*, but wholly purged out of it.

That the exerciſe of this Diſcipline doth highly tend to the Glory of God, and to the credit of Chriſtianity. And ſurely this cannot be doubted by them who know that this alone is that by which the *Church* can be preſerved pure, and like unto that God who will have no Communion with the works of Darkneſs, with whom no Perſon can have fellowſhip who *walks not in the light, as he is in the light*, That this alone can make the light of *Chriſtians* to *ſhine forth ſo as to Glorifie their Father which is in Heaven*, and cauſe them *to ſhew forth the virtues of him that hath called them from darkneſs into his marvellous light*; and that this only can render us able to commend *Chriſtianity* to others from the prevailing topick of the Strict and Holy lives of the allowed *profeſſors* of it, by which it chiefly was promoted in the firſt and pureſt Ages of the *Church*: That *the Name and Doctrine of our Lord is Blaſphemed* among *Heathens*, *Atheiſts*, *Scepticks*, and profane Perſons by the ungodly lives of its *Profeſſors*, as *Salvian* ſadly doth complain, and by finding many who are owned as *Chriſtians*, and permitted to partake of the higheſt Ordinances, and Priviledges of *Chriſtians*, who lead lives worſe than *Heathens*, and who were conſtantly rejected from the Communion of *Chriſtians* in the beſt Ages of the *Church*. When if at any time it was Objected by the *Heathens* that ſuch perſons bore the Name of *Chriſtians*, her

Prop. 2.

1 *Joh.* 1. 7.

Matt. 5. 16.

1 *Pet.* 2. 9.

In nobis Chriſtus patitur opprobrium, l. 4. p. 140. v. p. 139. 141.

her Answer was, *they went out from us but they are not of us*, not owned, or † allowed of by us but are excluded by the Churches censures, or by their voluntary separations; which may deserve to be considered.

† *Just. M.* p. 70. 253. 306. 308. *vid. Tertull. ad Scap. cap.* 4.

Prop. 3. *The exercise of this Discipline is necessary to preserve the Members of Christs Body from the danger of pollution.* This cannot easily be questioned, 1. By him who well considers that enquiry of St. *Paul*, *Know you not that a little Leaven leaveneth the whole lump; purge therefore the Old Leaven from you, that you may be a new lump,* 1 *Cor.* 5. 7. ἵνα μὴ ἀμελούμενον τὸ κακὸν σήπεται καὶ τὸ λοιπὸν σῶμα τῆς ἐκκλησίας λυμαίνηται, *for the neglected evil may defile the whole Body of the Church*, say *Oecumenius*, and *Theophylact*. 2. By him who knows how properly is the shame and punishment inflicted upon others for confess'd or palpable enormities, to restrain us from the like practices, and how exceeding apt Men are to run into those vices without fear, which by experience they find connived at by *Superiors*. As then the Man who was defiled by *Leprosie*, or *by an Issue, or dead Body*, was by Gods command *to be removed out of the Camp of Israel, that they defiled not the Camp in the midst of which God dwelt*; so on the same account should the Spiritual *Leper*, when the marks evidently do appear upon him, be excluded from the *Christian Camp* that he defile not that *Church* in which God dwelleth now as in his *Temple*. *Numb.* 5. 2, 3.

Prop. 4. *It seemeth probable that the exercise of this Discipline is that which will alone preserve the Church Gods Temple, and consequently will continue his presence with her Assemblies, by the influences of his Holy Spirit on them in greater efficacy, and measure.* And that on these considerations: 1. That

1. That every *Chriſtian Church*, or *Aſſembly* is in the Scripture repreſented as *Gods Temple*, the place in which he dwelleth, as he of Old dwelt in *Jeruſalem*, for by inſpection of the places where this Phraſe, *Gods Temple*, is uſed in the *New Teſtament*, it ſeemeth evident that it is not ſo much each *private Chriſtian*, as the *Aſſemblies*, and *Churches* of them, which are ſtiled *Gods Temple*. So the *Apoſtle* ſpeaks to the *Corinthians* in the general, *Know you not that you are the Temple of God, and that the Spirit of God doth dwell ἐν ὑμῖν among you*, 1 Cor. 3. 16. and v. 17. *The Temple of God is Holy, which Temple you are.* So alſo 2 Cor. 6. 16. *What Communion hath the Temple of God with Idols? For you are the Temple of the living God, as God hath ſaid, I will dwell, and walk among them, and they ſhall be to me a People, and I will be their God.* Which words are manifeſtly taken from *Lev.* 26. 11. 12. and therefore they muſt ſpeak of Gods preſence with his *Chriſtian Churches*, *the Iſrael of God*, in ſuch a manner as he was preſent with the *Jewiſh Church* by placing of his Tabernacle among them, and giving demonſtrations of his gracious preſence with them. Accordingly we find this promiſe made, with reſpect unto the Goſpel times, *I will ſet my Sanctuary in the midſt of them for ever, my Tabernacle alſo ſhall be with them, yea I will be their God, and they ſhall be my People*, Ezek. 37. 26, 27. Thus alſo the *Apoſtle* ſpeaks to the *Church* of *Epheſus* ſaying, *You are fellow Citizens of the the Saints, and of the Houſehold of God, and are built upon the foundations of the Apoſtles, and Prophets, Jeſus Chriſt being the chief Corner Stone, in whom all the building fitly framed together groweth into an holy Temple in the Lord,*

in

in whom also you are builded together for an habitation of God through the Spirit, Ephes. 2. 19, 20, 21, 22. Hence *Lastly*, the Members of Christs Body, or the Community of *Christians*, seems to be stiled *Christs house*, Heb. 3. 6. his *Spiritual house*, 1 Pet. 2. 5.

2*ly*, That the condition of Gods continuing to dwell in, or to abide with this his Temple, as it was this of Old, that *the Lords People should be Holy*, that is, be free from Ceremonial pollution, and from such sins as were committed wilfully, and with *an High hand*, against the Law of *Moses*, and so deserved *cutting off*; that they should be to him an *Holy Nation*, Exod. 19. 6. a Holy People, *Deut.* 7. 6. an Elect peculiar People, *Deut.* 14. 2. 26. 18. So it seems plainly now under the *New Testament* to be the same. For *Christians* under the *New Testament* are in like manner called *the Elect of God*, 1 Pet. 1. 2. *Col.* 3. 22. *a chosen Generation*, 1 Pet. 2. 9. *a Holy Nation, and Peculiar People*, ibid. And they are in like manner called to come out from the Sons of *Belial*, the Children of Darkness, and Unrighteousness, with whom they can have no Communion, and to be separate, *that the Lord God may dwell among them*, 2 Cor. 6. 16, 17, 18. and consequently the continuance of Gods Spirit with his *Church*, and his assistance in the Dispensation of its Ordinances, seems likewise to depend on their continuance to be such a People, and therefore on the execution of the *censures* of the *Church* on them who are notoriously otherwise, they are Commanded *to purge out the Old Leaven that they may be a new Lump*, and *to look diligently that no root of bitterness spring up among them, whereby others may be in danger of defilement*. And as to them who sin'd with *an*

Heb. 12. 15.

High

High hand, was threatned deſtruction by the hand of God; ſo the *Apoſtle* ſaith, that *him who defileth the Temple of the Lord will God deſtroy*, 1 Cor 3. 17. And as God declared that he would not be with the *Church* of *Iſrael* when it was defiled, except they did *deſtroy the accurſed thing from among them*, that is, the perſon who Tranſgreſſed his Covenant, *Joſh.* 7. 11, 12. So we may alſo fear that he will not vouchſafe his preſence with us, unleſs we alſo do remove thoſe from among us who defile his *Temple*, and openly tranſgreſs their *Chriſtian* Covenant. As then *Jehojada ſet Porters at the Gates of the Houſe of the Lord, that none who was unclean in any thing ſhould enter*, 2 Chron. 23. 19. So alſo ſhould the *Rulers* of *Chriſts Church*, who are Commanded to *take heed unto the Flock*, and whoſe concern it is *to ſeparate the precious from the vile*. *Act.* 20. 28. *Jer.* 15. 19.

That the neglect of this great Duty tends very much unto the detriment of the Church, not only as it indangers the infection of her Members, and brings a Scandal on her, but alſo as it doth expoſe her to Gods judgments for the neglect of this his Ordinance; this may be gathered 1. from the cloſe of the 5*th*. Chapter of the firſt Epiſtle to the *Church* of *Corinth*, where the diſcourſe of the *Apoſtle* on this ſubject concludeth with theſe words, *do not ye judg them that are within*, that is, ſaith Dr. *Hammond*, you know it is the practice among you to inflict *cenſures* on *Church* Members, and *ye ſhall put away the evil from among you*: 'That is, by doing this 'you ſhall free your ſelves from thoſe puniſh-'ments which the neglect of your Duty in per-'mitting ſuch offendors to go unpuniſhed, and 'unreformed, may bring upon you. 2*ly*, From *Chriſts* reproof unto the *Church* of *Thyatira*, *Prop.* 5.

becauſe her *Rulers* ſuffered *the Woman called Jezabel to teach, and to ſeduce his Servants to commit Fornication and to eat things Offered to Idols*, Rev. 2. 20. and from his threatnings againſt the *Church* of *Pergamos*, that *he would come againſt her quickly, and fight againſt her with the Sword of his Mouth, for ſuffering thoſe among her who taught the Doctrine of* Balaam, *and the* Nicolaitans, *if ſhe did not repent*, that is, ſaith Dr. *Hammond*, 'There is gotten among 'you, and permitted, and not puniſh'd by your '*Biſhops*, *N. B.* that unclean Doctrine, and 'Practice of the *Nicolaitans*, which being 'odious to me, ought moſt ſtrictly to have been 'puniſhed by you; and if this lenity be not 'ſpeedily mended, I will viſit, and deſtroy you 'ſuddenly by judgments parallel to the Sword 'that fell on the *Iſraelites*, that were corrupted 'by *Balaams* Counſel, *Numb.* 25. 5. And as when *Magiſtrates* neglect their Duty in puniſhing *Offenders*, and *bear the Sword in vain*, God is provoked to take it into his own hand, and puniſh ſuch Offenders by his immediate power, ſo when *Church Diſcipline* is neglected, it may be rationally expected God ſhould immediately puniſh that neglect.

Rev. 2. 14, 15.

Now on theſe propoſitions depends the great Objection of *Diſſenters* againſt Communion with, and for their Separation from our *Church*. For, ſay they, ſeeing it is certain, that a *Church* in which this Duty is performed is better than a *Church* which doth neglect it, ſince we have cauſe to hope Gods preſence will be more vouchſafed to ſuch a *Church*, and his *good Spirit* will more powerfully aſſiſt them, ſeeing in ſuch a *Church* the danger from Gods judgments, and the pollution of her Members, will be certainly

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the leſs, we think it reaſonable to prefer a *Church* in which this Diſcipline obtains in ſome good meaſure, as it doth in our Communions, before Communion with that *Church* in which it is apparently, if not confeſſedly neglected, and therefore till the *Church* of *England* will reſtore this Diſcipline, μένομεν ὅσσον ἐσμέν, we ſhall continue as we are.

In Anſwer to this conſiderable Objection I add theſe following Propoſitions. §. 5.

That in caſe Church Officers do not perform their Duty with reference to this great Ordinance of Chriſt, yet is it not the * *Peoples Duty to Separate from their Communion*, except in the enſuing Caſes: 1. *That they require thoſe who Communicate with them to own, or to approve of this defect*, in which Caſe it is evident that our Communion with them muſt be unlawful, becauſe it cannot be obtained without ſin. Or 2*ly*, *When we, without dividing of the Church, or diſturbing of her Peace, or diſobedience to, or Separation from her Governours, or any other greater evil to our ſelves, or to the Church of God, can Communicate with other Church Officers, legally called, who conſcientiouſly endeavor to perform that Duty, which others do neglect*, for, from the Reaſons offer'd in the foregoing Propoſitions, and the confeſſion of our own *Church* that this is *a Godly Diſcipline*, and *that the Reſtoration of it is much to be deſired*, it rationally ſeems to follow, that if this can be done without a greater evil to our ſelves, or to the *Church* of God, we ſhould prefer a *Church*, *Cæteris paribus*, in which this Diſcipline of Chriſt obtains Prop. 6.

* *Præcidendæ unitatis nulla eſt juſta neceſſitas cum ſibi nequaquam nocituros malos ideo tolerent boni, ne ſpiritualiter ſejungantur a bonis, cum Diſciplinæ ſeveritatem, conſideratio cuſtodiendæ pacis refrenat aut differt.* Auguſt. *contr. Epiſt. Parm.* l. 2. c. 11. p. 39.

tains in ſome good meaſure, before Communion with the *Church* in which it is confeſſedly neglected. For proof of the propoſition thus laid down, let us conſider,

1. That the *Scribes* and *Phariſees* rejected *Chriſts Doctrine*, and the *Baptiſm of John*, which was an Ordinance of God, and yet our *Saviour* bids both the People, and his own *Diſciples, hear them ſitting in the Chair of Moſes*, which doth imply Communion with thoſe *Scribes* and *Phariſees*. And tho both *Prieſt* and *People* were exceedingly corrupted, tho he declares the *Scribes* and *Phariſees* to be *a Generation of Vipers*, and the Generality of the People to be *of their Father the Devil*, and the *Sadduces* who joyn'd in Publick Worſhip with the reſt, to be *greatly erroneous*, yet neither did he Separate himſelf, nor command others to Separate from the Communion of the *Jewiſh Church*, or *Synagogues*, on thoſe accounts.

Luk. 7. 30. *Mat.* 23. 1. *v.* 33. *Joh.* 8. 44. *Mark* 12. 27.

2*ly*, St. *Paul* declareth of the *Church* of *Corinth*, that it was their fault that the *inceſtuous Perſon* was not ſeparated from their Communion, 1 *Cor.* 5. 1. and commands them to ſeparate him, *v.* 13. But he chides none for Communicating with them whilſt he was not Separated, which ſure he would have done, had that Communion been their ſin. He tells them that the Supper of the Lord was Celebrated ſo among them, that *they came together for the worſe*, v. 17. that ſome of them *were drunk*, v. 21. that they deſpiſed *the Church of God*, that they did eat *judgment to themſelves, not diſcerning the Lords Body*, that διὰ τοῦτο *for this very cauſe many were ſick among them, many weak, and many fallen aſleep*, v. 30. yet did he not reprove any for Communicating with them in that Ordinance,

v. 22. *v.* 29.

or

or counſel them to ceaſe to do ſo till theſe things were reformed, but rather doth ſuppoſe it was their Duty ſtill to come to eat together, *v.* 33. He adds that they did ſo adminiſter the publick ordinances of Prayer, and Praiſes, that they became unfruitful, and unedifying, but knowing that God was *the God of Order, and not of Confuſion*, he adviſeth none to Separate for greater Edification. *Laſtly*, He ſpeaks his fears, that at his coming he ſhould find among them, *envyings, zeal, commotions, contentions, evil ſpeaking, whiſperings, puffing up, and many who had lived a long time in Uncleanneſs, Fornication and Laſciviouſneſs, and had not yet repented of thoſe ſins*, 2 Cor. 12. 21, 22. ſuch he foretels *he will not ſpare*, and thereby tacitly inſinuates the fault of the *Church Officers* in ſparing of them, but never intimates that they Communicated with them in their guilt, who joyned in Communion with them; ſince then in all theſe caſes we find not the leaſt intimation of the Duty, of the ſound Members of the *Church* to ſeparate on theſe accounts, we may be ſure that no ſuch Duty was incumbent on them.

1 *Cor.* 14. 14. *v.* 33.

2 *Cor.* 13. 2.

3. In his Epiſtle to the *Church* of the *Galatians* he intimates that ſome of them *were removed from him that called them to the grace of Chriſt, unto another Goſpel*, Gal. 1. 6. That among them was taught that Doctrine *of juſtification by the Law of Moſes*, and *of the neceſſity of Circumciſion*, and the obſervance of the *Ceremonial Law* by which the Goſpel was perverted, *v.* 7. the *death of Chriſt made vain*, Gal. 2. 21. by embracing of which they *were fallen from grace*, Gal. 5. 5. and *Chriſt was made of none effect unto them*, and *would profit them nothing*, v. 2. and by which they who

had *begun in the Spirit, were made perfect in the Fleſh.* Gal. 3. 3. That *having run well, they were ſo hindred and bewitched by their falſe Teachers* as not to *obey the truth,* Gal. 3. 1. 5. 7. that *being known of God, they again returned to weak and beggerly Elements, deſiring to be in bondage to them,* Gal. 4. 9. that *they obſerved Months, and Times, and Years,* v. 10. that upon this account he was *afraid leſt he ſhould have laboured in vain among them,* v. 11. he *doubted of them,* v. 20. he again *travel'd with them till Chriſt ſhould be formed in them,* v. 19. He therefore minds them of their danger from theſe perverters of the Goſpel ſaying, *a little Leaven leaveneth the whole Lump,* Gal, 5. 9. of their Duty, ſaying, *caſt out the Bond-woman and her Son,* Gal. 4. 30. of his deſire that ſuch Men were excluded from them ſaying, *I wiſh they were cut off that trouble you,* Gal. 5. 12. But after all this he adviſeth none of the ſound Members of the *Church* to deſert the Publick Aſſemblies, or ſeparate, on the account of the perverted, from them. But only doth adviſe the ſpiritual Perſons *to reſtore them in the ſpirit of meekneſs who were overtaken with a fault,* and to *bear one anothers Burthens,* Gal. 6. 1, 2.

4. In his Epiſtle to the *Coloſſians,* he intimates there were among them Men who *being dead with Chriſt from the Elements of the World, did notwithſtanding dogmatize after the Commandments, and Doctrines of Men,* Coloſſ. 2. 20, 21, 22. and thereby tacitly accuſed the Doctrine of Chriſt as inſufficient, and imperfect without the Doctrins which they ſuperadded to it, and chargeth them with Superſtition, and *Will-Worſhip* v. 23. which is the very charge that our *Diſſenters* do injuriouſly make againſt the

Church

Church of *England*. But do they find one word of Counſel or advice to any to ſeparate from the Aſſemblies at *Coloſs*, becauſe theſe Superſtitious Perſons were crept in among them?

5. Our *Saviour* in his Epiſtles to the *Seven Churches* doth charge them with great faults and the permiſſion of moſt notorious corruptions crept in among them, for which he threatneth the ſevereſt of his Judgments, if they did not repent, but yet the Communion of the ſound Members of the *Church* with Men ſo criminal in *the Aſſemblies of the Saints*, is never mentioned among the faults of any of thoſe *Churches*, nor doth *Chriſt* thunder out one threat againſt them upon that account. Of the *Church* of *Pergamus* he complains, that *they had there them that held the Doctrine of* Balaam, *who taught* Balak *to caſt a ſtumbling-block before the Children of Iſrael, to eat things Sacrificed unto Idols, and to commit Fornication*, and alſo *them who held the Doctrine of the* Nicolaitans *which he hated*, and therefore he declares, *if ſhe repented not, that he would come againſt her quickly, and fight againſt her with the Sword of his Mouth.* To the *Angel* of the *Church* of *Thyatira* he ſpeaks thus: *I have a few things againſt thee, becauſe thou ſuffereſt the Woman* Jezebel, *which calleth her ſelf a Propheteſs, to teach, and to ſeduce my Servants to commit Fornication, and to eat things Sacrificed unto Idols.* To the *Angel* of the *Church* of *Sardis* he writes thus: *Thou haſt a Name that thou liveſt and art dead*; And that there were but *a few Names in* Sardis *which had not defiled their Garments*, that therefore, *if ſhe did not repent, and watch, he would come unto her as a thief in the night.* To the *Angel* of the *Church* of *Laodicea* he

Rev. 2. 14. v. 15. v. 16. v. 20. Chap. 3. 1. v. 4. v. 3.

ſpeaks thus: *Becauſe thou art neither cold nor hot, I will ſpew thee out of my mouth*, adding that tho they ſaid, *I am rich, and increaſed with Goods, and have need of nothing, yet were they indeed wretched, poor, miſerable, blind, and naked.* He alſo doth commend the *Church* of *Epheſus* becauſe *ſhe could not bear them that were evil*, and becauſe *ſhe had tried them who ſaid they were Apoſtles, and were not, and had found them Lyars*: And Laſtly, Becauſe *they hated the deeds of the Nicolaitans.* And he ſpeaks kindly unto them of *Thyatira* who had not that doctrine of *Jezebel*, for which the Reſt were reprehended. But yet we find not the leaſt word of Reprehenſion of any in theſe *Churches* for joyning in Communion, or in the publick Worſhip with men thus faulty, nor any Counſel, or advice to ſeparate from the Communion of theſe *Churches* upon thoſe Accounts: The neglect of the *Angel* of the *Church* of *Pergamos*, and *Thyatira* in ſuffering ſuch to be among them, is ſeverely taxed, but the Neglect of others to ſeparate on that account, is never in the leaſt inſinuated, *this therefore*, ſaith Mr. *Baxter* to his *diſſenting Brethren*, *you may obſerve, that no one Member is in theſe Scriptures, or any other commanded to come out, and ſeparate from any one of all theſe Churches, as if Communion with them in Worſhip were unlawful, and therefore, before you ſeparate from any, as judging Communion with them unlawful, be ſure that you bring greater reaſons for it than any of theſe recited were.*

v. 16. v. 17.

Rev. 2. 2. v. 6

Principles of love. p. 44.

And, to confirm this Anſwer, it deſerves to be conſidered that we find in the *New Teſtament* expreſs injunctions directed to the whole body of the *Chriſtian Churches*, requiring them

to

to refuſe Communion in their private converſations with ſuch perſons, or to renounce familiarity with them, *not to company with them.* 1 Cor. 5. 9. *Not to eat with them,* v. 11. *To mark them who cauſe diviſions, and ſcandals contrary to the Doctrine which they had received, and avoid them.* Rom. 16. 17. *To withdraw from every Brother that walks diſorderly,* Theſſ. 2. 3, 6. *To have no company with them, that they may be aſhamed.* v. 14. We alſo find the *Angels* or *Officers* of the *Church* oft blamed for this neglect by *Chriſt*, and his *Apoſtles*, as in the caſe of the *Inceſtuous Perſon*, the caſe of *Pergamos*, and *Thyatira*, where they were ſuffered who taught the Doctrins of the *Nicolaitans*, of *Balaam*, and of *Jezebel*, that is both ſpiritual, and carnal fornication. This I have againſt thee, O *Thyatira*, that thou *permitteſt Jezebel*, quod eam non coerces cenſuris Eccleſiæ, *that thou doeſt not execute the cenſures of the Church upon her*; this againſt thee, O *Pergamos*, that *thou haſt thoſe who teach the Doctrine of Balaam*, whereas thou being the *Angel* of the *Church*, ſhouldſt have fought againſt them with the Spiritual Sword, as did the *Angel* who reſiſted *Balaam*, becauſe *his way, was perverſe before God.* We find them call'd upon ἐπισκοπεῖν, to execute the Office of a Biſhop by *looking diligently that no ſuch perſons be among them*, and warned of the great danger that the *Whole lump* might be expoſed to by ſuch *Soure Leaven*: We laſty find our *Saviour* praiſing the *Angel* of the *Church* of *Epheſus* that *he could not bear them*, but never do we find our *Lord*, or his *Apoſtles* calling the People to come out from them, or to be ſeparate, but only in ſuch caſes as did oblige them to *touch the unclean thing*, that

Vid. Synopſ. in locum.

Numb. 22. 22, 23.

Hebr. 12. 15.

2 *Cor.* 6. 17.

that is, to joyn in their *Idolatries*, or partake with them in their Sins.

Rev. 18. 4. From which Considerations, it follows, as *Estius* well notes, that the *Governors* of the *Church* which tolerate Such Persons in the *Church* offend, and that the People who use familiar converse with them, do likewise offend, but it by no means follows that they who do perform the publick duties of Religion where they are present, do offend, and as the Reverend and Learned *Dr. Stillingfleet* well notes; There be many

Unreas. of Sep. p. 217. 'Reasons to break off private familiarity, which 'will not hold as to Publick Communion, and 'which may render it the *Christians* duty to do 'the first, and not the latter. For our Communion 'in Publick is a thing which Chiefly Respects 'God, and is a necessary duty of his own ap-'pointing, the benefit whereof depends upon 'his promises, and all the Communion we have 'with other men therein is only (that of *Christ*, 'and his *Apostles* with *Judas* at the Paschal 'Supper) joyning together for the performance 'of a Common Religious duty. But private 'familiarity is a thing which wholly respects the 'persons we converse with, it is a thing of meer 'choice, and of much danger, it being hardly 'to be imagined without approbation, at least, 'if not imitation of their wickedness.

And to this the concurrent judgment of the *Old Nonconformists* who did not think this want of Discipline sufficient cause of separation from Communion with us; for having laid this as a foundation, *that no man ought to separate from a true Church requiring nothing sinful of him, in order to Communion with them*, they

Grav. consut. p. 18. add, that 'altho it were Granted that we wanted 'both the exercise of the *Churches Censures*, and

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'ſome of thoſe Officers which Chriſt hath ap-
'pointed to exerciſe them by, yet might we be
'a *true Church* notwithſtanding, as there was
'a true Church in *Judah* all the days of *Aſa*, and
'*Jehoſaphat*, yet was not the Diſcipline reform-
'ed there till the latter end of *Jehoſaphats* Reign.
'The *Church* of *Corinth* was a true Church
'even when the *Apoſtle* blamed them for want of
'Diſcipline, the Congregation of *Samaria* is called
'a *Church* before the Diſcipline was eſtabliſhed
'there, and even in *Jeruſalem* there was a fa-
'mous viſible *Church* of *Chriſt* long before Sun-
'dry parts of the Diſcipline (for want whereof
'they condemn us) were eſtabliſhed there, yea
'it is evident that by the *Apoſtles* themſelves
'divers *Churches* were Gathered, ſome Good
'ſpace of time before the Diſcipline was ſetled,
'or exerciſed, by all which it is manifeſt that
'howſoever thoſe parts of the Diſcipline, which
'we want, be neceſſary to the beauty and well
'being, and perſervation of the Church, yet are
'they not neceſſary to the being thereof, but a
'true Church may be without them.

2*ly*, They add, *That it doth not belong to pri-* *Ibid. p.* 51. 52.
vate perſons to ſet up the Diſcipline of the Church againſt the will and conſent of the Chriſtian Magiſtrate, and Governors of the Church, yea, they declare that in ſo doing they ſhould highly offend, they are bound, ſaith Giffard, *by* *P.* 59, 95, 100, 101, 102.
the bands of Conſcience, and the fear of God, from preſuming to take upon them publick Authority. And if ſo, it is evident that they cannot chuſe Paſtors for themſelves, and ſet up other Churches, and Church Governors to exerciſe the *Churches Diſcipline* becauſe they do conceive it is neglected by the *Chriſtian Magiſtrate*, and other Governors of the *Church*.

Yea

Yea laſtly let me ask our *diſſenting Brethren* if on account of this ſuppoſed neglect of Diſcipline they think themſelves obliged to deſert Communion with the *Church* of *England*, whether will they go? The *Church* of *Rome* they know, beſides her other errors, is more Guilty of this crime than we, men may be any thing in their Communion, provided that they be not *Hereticks*, and ſtill be owned as Genuine Members of their *Church*. The reſt of the *Reformed Churches* are as looſe as we, their Members Generally are as corrupt in manners as ours are; the ſame may be affirmed of the *Eaſtern Churches:* they therfore muſt acknowledge that they cannot lawfully maintain Communion with any other *Church* on this account, and that there always was even ſince the reformation, a neceſſity of ſeparation from all *Chriſtian Churches* in the world for this neglect of Diſcipline, or that they, notwithſtanding this ſuppoſed neglect, may hold Communion with the *Church* of *England*; now have they not juſt reaſon to ſuſpect that opinion which will force them to deny Communion with all the *Churches* of the world beſides themſelves, and that not on the ſcore of any *Idolatrous Worſhip* exerciſed by them, or of any falſe doctrine required to be aſſented to as the condition of Communion, but barely on the account of ſome ſuppoſed defect as to her *Diſcipline?* 2*ly*, Have they not reaſon to ſuſpect the truth of that opinion which will render Union and Communion with any of the *Reformed Churches* beyond the Seas a thing unlawful, and as things do now ſtand, impoſſible. For as the *Reverend* and *Learned Dr. Still.* doth put the Queſtion, '*Do we want Diſcipline?* And

Vnreaſ. of ſepar p. 190, 191.

'*do*

'*do not they in other Churches abroad?* The '*Transylvanian Divines* in their discourse of the 'Union of Protestant Churches declared *that little* '*or none was observed among them*; will they 'then separate from all *Protestant Churches*? Will 'they shut them out from any possibility of Union 'with them? For what union can be justifyable 'with those whose terms of Communion are 'unlawful, since Union supposeth such a Com-'munion of Churches that the Members of 'one may Communicate in another; or if they 'notwithstanding this defect can hold Commu-'nion with them, will they be so unjust as not 'to allow the same favor and kindness to their 'own Church? 3*ly*, Have they not reason to suspect that doctrin which is so like to some of the old *Heresies*, or *Schisms* exploded by the *Church* of *Christ* that 'tis not easie to perceive a difference betwixt the principles of our *Dissenters*, and those which moved those condemned *Schismaticks* to separate from the Communion of the *Church*. For tho I cannot exactly Parallel them with the *Novatians* who did not properly desert the *Church* because she did not exercise the power of the Keys upon Offenders, but because she afterwards admitted them upon Repentance, and so they did not separate on the pretence of the defect of *Discipline*, but on pretence that the *Church* exercised a part of Discipline which did not properly belong unto her, nor yet with the *Meletians* and *Luciferians* who did not separate from the *Church* because Offenders were not censured by her, but because after Censures executed, the lapsed *Clerks* were readmitted to their Stations in the *Church*, and who with the *Novatians* did without cause pretend corruption in the Churches Discipline, whereas

Irenic. Tract. p. 55.

Vide Petav. ad Hær. 59. Novat. p. 226. 227.

Meletiani nolentes orare cum conversis Schisma fecerunt. Aug. de Hær. c. 48. Epiph. Hær. 68. §. 2. Luciferiani pœnitentiam clerici post ordinem in Ecclesia,

& gradum acceptum lapsis denegant, Dan. in Hær. 81. p. 229: ἔδει γὰρ πᾶν ὅτι οὖν παθεῖν ὑπὲρ τοῦ μὴ διακόψαι τὴν ἐκκλησίαν θεοῦ. *Euseb. Eccles. Hist. l. 6. c. 45.*

whereas I fear there may be too much cause to Charge our *Churches* with defect of Discipline, yet will not these disparities excuse them wholly from Communion with them in their *Schism*. For 1. 'tis certain that the *Novatians* did separate out of zeal for the purity of *Ecclesiastical Discipline*, and yet *Dionysius* of *Alexandria* tells the Author of that Schism, *that he had better have suffered any thing than thus to have made a rent in the Church*, and therefore he had better suffered a defect in the Purity of *Discipline*; now this comes home unto the case of our *Dissenters*. 2*ly*, The *Meletians* would not pray with the lapsed after their renovation by repentance, & therefore separated from that *Church* which did so; they therefore must divide upon presumption that the *Church* was polluted by Communion with them, and that her Discipline required their separation, and therefore as *Danæus* notes from *Epiphanius*, this Schism spread it self among the Monks, *Prætextu severioris cujusdam in* ἀρνησιθεὺς *Disciplinæ, & zeli in Deum Majoris under pretence of zeal for God, and severity of Discipline against those who denyed him.*

Com. in August. de Hær. p. 161. Epiph. Hær. 68. §. 3.

Com. in August. Hær. 50 p. 169. Epiph. Hær. 70. §. 1. p. 812. contr Epist. par. l. 2. c. 10. 21.

3*ly*, As for the *Audians*, since as *Danæus* saith from *Epiphanius*, propter hominum vitia cætum Orthodoxæ Ecclesiæ deserebant, *they left the Church for the vices of those that were in it*; as for the *Donatists*, since, among others, this was their peculiar tenet, *that no wicked person was to be tolerated in the Church, no tares continued with the wheat, and that those Churches were not to be communicated with, which did not cast them out because they were defiled by Communion with them*, as appears fully by St. *Austins* disputations against the Donatists, and more especially by his three Books against *Parmenianus* the *Donatist*

natiſt, I ſee not how our Brethren will be able to Eſcape their condemnation.

That altho excommunication be the Duty of Church Officers, and they are by the Author to the Hebrews *ſtrictly required ἐπισκοποῦντες to look diligently that none among them fail of the Grace of God, that there be no root of bitterneſs ſpringing up among them by which many may be defiled, that there be among them no Fornicator, or profane perſon, yet is not this a duty neceſſary to be exerciſed at all times, on all Offenders, in all Conjunctures, but only when it is likely to do more Good than hurt, and therefore is the exerciſe of the power which the Lord hath given them for edification, and not for deſtruction.* For all Agree that Affirmative duties do not bind *ad ſemper*, for tho that which is evil muſt never be done, yet that which, generally conſidered, is good, may ſometimes be omitted, eſpecially when it is only Matter of Diſcipline, and when the danger of exerciſing of it is greater than the hope of doing good thereby. Upon the equity of which caſe it is determined by the *Canon Law*, that a Kingdom, a Corporation, a Community, or Body Politick, ought not to be excommunicated, nor in the whole *New Teſtament* do we find any Rules, or Precepts for the Excommunication of ſuch multitudes. Now the harm our *Church* might ſuffer by the ſtrict exerciſe of theſe her Cenſures in this age of General looſeneſs upon all Offenders, even thoſe of higheſt Rank, and quality among us, is threefold. *Prop.* 7. *Hebr.* 12. 15, 16

1. That hereby they may be exaſperated againſt the Government, and Office which inflicts theſe Cenſures, and be induced to uſe their power to undermine, and overthrow it, and to ſet up her enemies upon the Ruins of it.

2*ly*,

2*ly*, That they may, ſome of them, be tempted to fly off from her government to one of the two potent factions now among us, and ſo may ſtrengthen them, and weaken us. Or 3*ly*, That being *Sceptically*, or *Atheiſtically* inclined, as practically we are ſure the wicked of our Nation are, and have great cauſe to fear too many of them are in ſpeculation alſo, they would but rally on the execution of theſe cenſures, and we by executing of them only ſhould *rebuke the Scorner* which the Wiſeman forbids. *Prov.* 9. 8. Here then our *Saviors* Rule ſeems to take place, *Matt.* 7. 6. *Give not that which is Holy unto Dogs, leſt they turn again and rent you.* Such perſons ought therefore only to be excluded from the Sacrament according to the Counſel and Direction of the *Church* of *England*, but not entirely, and without exception, excommunicated from the *Church*. To this effect it is obſerved by *Dr. Cave*, that *Prim. Chriſtian Part* 3. *p.* 377. 'the Primitive Church Relaxed the 'ſeverity of their Diſcipline when great multi- 'tudes were concerned, or ſuch perſons as were like to draw great numbers after them; in this caſe, ſaith 'He, they thought it prudent and reaſonable to deal 'with perſons by ſomewhat milder and gentler 'methods, leſt by holding them to terms of 'Rigor and Auſterity, they ſhould provoke 'them to fly off either to Heatheniſm or to 'Hereſy. This Courſe St. *Cyprian* and his *Brethren* took, for *as the concord of his Collegues, and the benefit of uniting the Fraternity, and healing the wound in the Church required, they* 1. *yeelded to the neceſſity of the times*, and admitted the lapſed to Communion upon tolerable hopes of their true repentance, (2) *leſt being excluded from the Church*

(1) *Neceſſitati temporum ſuccubuiſſe, p.* 52. §. 3.

(2) *Ad gentiles ſe vias & ſecularia opera convertat, vel ad Hereticos & Schiſmaticos rejectus ab Eccle. tranſeat, ibid.* §. 10. *v* §. 3, 9.

Church, they out of deſperation ſhould fly back to the Worldy, or joyn with Hereticks, or Schiſmaticks. And in like manner, ſaith he, *did our Brother* (3) *Cornelius yield to the neceſſity of the times;* Admitting to Communion plebis maximam partem maximum Fratrûm numerum, *a great part of the common people, or the Brethren* which ſeparated with him, upon the ſatisfaction and repentance of *Tropbimus* alone, with whom; as they firſt ſeparated, they returned.

(3) *Cornelius neceſſitati ſuccubuit. ibid.* §. 6.

Moreover to this accords the judgment of St. *Auſtin* who declareth that (4) *Correption cannot be ſalutary, when the offendor hath many partners*, and that *when the ſame diſeaſe hath ſeiz'd on many, there remains no other Remedy for Good men to uſe but Prayers, and Sighs, and Sorrow.* And again that *when* (5) *the Contagion of ſin hath ceaſed the whole multitude, the ſevere mercy of Divine Diſcipline is neceſſary, for then all Councils of ſeparation are vain, pernicious, wicked and Sacrilegious, becauſe they will more diſturb the pious that are weak, then correct the wicked that are ſturdy.*

(4) *Neque enim poteſt eſſe Salutaris à multis correptio, niſi cum ille corripitur qui non habet ſociam multitudinem, cum autem idem morbus plurimos occupaverit, nihil aliud bonis reſtat quàm dolor & gemitus. Contr. Epiſt. Parmen. l. 3. p. 61. B.*

(5) *Et revera; ſi contagio peccandi multitudinem invaſerit, Divinæ Diſciplinæ ſevera miſericordia neceſſaria eſt, nam Conſilia ſeparationis & inania ſunt, & pernitioſa, atque Sacrilega, quia & impia & ſuperba ſiunt, & plus perturbant infirmos bonos, quam corrigunt animoſos malos. ibid. lit. D.*

And to confirm the judgment of St *Auſtin* the (6) Authors of the *Dutch Synopſis* have obſerved that the *Prophets*, and pious *Prieſts* among the *Jews* did never, in a general declenſion of the people, recur to theſe ſeverer Methods. And * *Grotius* and *Eſtius* obſerve from theſe words of St *Paul* to the *Corinthians*, that he was *in a Readineſs to revenge all diſobedience, when their obedience was fulfilled*, that *there was no place*

(6) *Synop. Pur. Theol. diſp. 48. §. 30.*

Neque enim duris remediis locus eſt ubi tota Eccleſia in morbo cubat. Grot. 2 *Cor.* 10. 6.

for ſevere Remedies, when the diſeaſe had infected the whole Church.

Eſth. in locum. And that the *Apoſtle* was forced to yield to this neceſſity, *becauſe the Offendors in the Church of Corinth being many, they could not eaſily be excommunicated.* I conclude therefore with the judicious Dr. *Cumber* that 'till men be ſo humble as to be willing to ſuffer ſhame, and undergo ſeverities in this world, that their Souls may be ſaved in the next, we may adviſe them to private and particular acts of mortification and repentance, but it will be in vain to impoſe them on this untractable generation, ſince by impoſing them in theſe circumſtances the Church would make this holy means of Reformation rather deſpiſed, then obeyed.

Compan. to the Temple part 4. p. 548. 549.

Prop. 8. *Altho it is the Chriſtians duty to withdraw from, and to avoid the ſcandalous Profeſſor, and the diſorderly Walker, yet is this only then a duty when we can ſerve no Higher ends of piety or mercy in holding correſpondence with them.* For he that doth command us to *withdraw from him that walks diſorderly*, doth leave it ſtill our duty *to admoniſh him as a Brother*, and therefore ſtill to maintain that correſpondence with him which is neceſſary to that admonition, and to all other good endeavors to reclaim and gain our *Brother*. And therefore, tho our *Lord* knew well the obligation of this duty, and the great ſcandal which the *Scribes* and *Phariſees* would take at his free converſe with *Publicans* and *Sinners*, he doth not only juſtify the fact as being done in order to their reformation and converſion, but alſo repreſents it as an higher duty, and more incumbent on him, then the avoiding the familiarity of wicked men, and bids thoſe *Phariſees* who reckoned

2 Theſſ. 3. 14, 15.

reckoned it their duty to renounce all familiarity with ſuch men, learn what that meaneth, *I will have mercy, and not Sacrifice.* And tho St. *Paul* permits not his *Corinthians* to have any fellowſhip with *Unbelievers*, or go unto their *Idol Temples*, or their *feaſts*, yet he allows the coming of the unbeliever into their *Aſſemblies*, as being that which might be inſtrumental to his conviction and converſion. And, which is more obſervable, St. *Jude* ſpeaking of thoſe *impure Dreamers who defiled the Fleſh*, &c. ſaith thus, *Theſe are ſpots in your feaſts of charity, when they feaſt with you*; they therefore did intrude into theſe feaſts, and conſequently joyned with them at the *Table of the Lord*, of which theſe feaſts were an *Appendix*; and yet St. *Jude* preſcribes no ſeparation of the *Saints* from theſe *Aſſemblies* on that account.

Matt. 9. 13. 1 *Cor.* 14. 23. *v.* 24, 25. *v.* 8.

Laſtly tho *Eli*'s Sons were Sons of *Belial*, and *knew not the Lord*, Altho they cauſed the People to *abhor the offering of the Lord*, and therefore to neglect to come to *Shilo* with them, yet are they alſo ſaid to *make the Lords People to tranſgreſs*, viz. By this neglect, it therefore was the Peoples duty ſtill to attend upon theſe Ordinances of the Lord, tho this could not be done, under theſe circumſtances, without Communion with theſe Sons of *Belial*, and Miniſtring, tho Accidentally, and by Performing their own duty, occaſion to the Sin of *Eli*'s *Sons*. What therefore I may do for the procuring the Spiritual Good of others from whom I am commanded to withdraw, may be more certainly performed for the procuring of my own Spiritual Good by my participation of the Ordinances of *Chriſt* from Perſons authorized by him, and his *Vicegerents*, to ad-

Sam. 1. 2, 12. *v.* 17. *v.* 24.

miniſter them, what may be done in order to their welfare who are unworthy of Communion with us, that may much more be done in order to the *Churches* Good, for the promotion of her Peace and Unity, and the prevention of thoſe *Schiſms* by which ſhe is ſo much endangered, and if thoſe words, *I will have mercy and not ſacrifice*, will warrant our Communion with wicked perſons, with whom we are forbid to eat, when it may be a means of their converſion, why then may it not warrant our Communion with them in Sacred things, when this Communion is a means of our ſalvation, and of the *Churches* Peace, which is one of the chiefeſt ends of Diſcipline. If *Chriſtians* were not call'd to ſeparate on the account of thoſe impure *Gnoſticks* who did feaſt among them, and eat at the Lords Table with them, why ſhould they ſeparate from the ſame Ordinances on the account of ſome profane *Profeſſors* who are mix'd with our *Aſſemblies*? And laſtly, If the People did tranſgreſs who came not up to *Shilo* to offer their accuſtomed oblations there, tho they to whom they were to be preſented, and by whom they were to be offered, were Sons of *Belial*, and they alone did ſanctifie, and offer the Peace-offerings of which the People were afterwards to eat, I fear they alſo will tranſgreſs who upon leſs pretences will not come unto our *Shilo's*, the places of our publick Worſhip.

Prop. 9. *It may be doubted whether all thoſe men whoſe preſence with us in our Church Aſſemblies doth ſo much offend Diſſenters, deſerve immediately to be ſecluded from Communion with us, ſeeing they ſeem not to have been both privately and publickly admoniſh'd by the Church*, for how can it be ſaid they will *not hear the Church*, when they

they have never been admoniſhed by her to reform, or threatned with her cenſures if they will not do it, they therefore cannot be eſteemed contumacious, or ſuch as will not *hear the Church*, and ſo they are not preſently to be excluded by Excommunication from Communion with her. Mr. *Baxter*, having cited, *Matt.* 18. 15, 16. *Tit.* 3. 10. Saith thus 'Note 'here that no ſin will warrant you to caſt out 'the ſinner, unleſs it be ſeconded with impeni- 'tency, it is not ſimply as a *Drunkard*, or a *For- 'nicator*, that any one is to be rejected, but as an '*Impenitent Drunkard*, or *Fornicator*. Note 2*ly*, 'That it is not all impenitency which will war- 'rant their rejection, but only impenitency 'after the *Churches* admonition. Note 3*ly*, That 'no private perſon may expect that any Offen- 'der be caſt out, either becauſe his ſin is known 'to him, or becauſe he is commonly famed to 'to be guilty, till the thing be proved by ſuffi- 'cient witneſſes. Note 4*ly*, That the admonition 'given him muſt be proved, as well as the 'fault which he committed. Yea laſtly, If all 'The town do know him to be guilty, and wit- 'neſs prove that he hath been privately admo- 'niſhed, he may not be rejected till he be heard 'ſpeak for himſelf, and till he refuſe alſo the 'publick admonition. This is *Chriſts* order, 'whoſe wiſdom, mercy and authority are ſuch 'as may well cauſe us to take his way as beſt. *Principles of love*, p. 87. 88. 89.

Now were this doctrine true without exception it would,

1. Anſwer the Objection by ſhewing that *Diſſenters* do unreaſonably ſeparate for the Non-execution of the *Churches* Cenſures upon them who at the preſent are not the proper objects of them. And

2. It would in a great meaſure caſt the blame of this neglect of *Diſcipline* on the *Complainants*, for, if they know of any ſuch, why do they not firſt privately admoniſh them, and if they cannot by ſo doing *gain their* Brother, why do they not then *tell it to the Church*? But if they do not know of any ſuch, nor ever told the *Church* of any ſuch, that ſhe might know, and knowing might admoniſh them, and if they ſhould refuſe to Hear her, might proceed to cenſure them, why do they then complain?

But to confeſs the truth ingenuouſly, this Doctrin contradicts, the general practice of the *Church* of *Chriſt* whilſt Diſcipline remained among them, more eſpecially the practice of the moſt *Primitive*, and *Pureſt Ages* of the *Church*, when all Notorious Offenders, of what degree ſoever, were, without farther admonition immediately cenſured, and ſeparated from the faithful, till by long and ſtrict penances of faſting and mortification, by which they evidenced their ſorrow for, and their reformation of their crimes, they were thought fit to be again admitted to the peace of God, and of his *Church*. This doctrine therefore muſt admit of ſome reſtriction to make it conſonant to truth.

See Dr. Cave's *prim. chriſtian. part.* 3. *cap.* 5. *p.* 367.

1. Therefore if the crime be ſuch as is conſiſtent with *Chriſtianity*, and doth not prove the Author of it to be *Carnal*, this admonition muſt precede the cenſures of the *Church*, becauſe in ſuch a caſe, 'tis not ſo much the fact it ſelf, as the enſuing contumacy which deſerves her cenſure.

2*ly*, If the crime committed be private, and brings no infamy to the *Church*, and the offender ſhew good ſigns of penitence, the crime being not committed *before many*, it ſeems not reaſonable that it ſhould be puniſhed before many,

many, unleſs where ſuch a publick cenſure may do good to many, in which caſe that of the *Apoſtle* ſeemeth to take place, *them that ſin rebuke before all, that others alſo may fear.*

3*ly*, If it be an act of injuſtice to ſome private perſon for which full ſatisfaction may be made, and admonition may prevail upon him ſo to do, which ſeems to be the caſe in which our *Lord* requires a *threefold admonition:* adding that if our admonition do prevail *our Brother is Gained*, and ſo the *Church* hath no occaſion to proceed to cenſures. 1 *Tim.* 5.20.

Or 4*ly*, If it be an offence of judgment and not of practice againſt judgment, in which caſe the *Apoſtles* words are plain for *a firſt* and *ſecond admonition*, I ſay in all theſe caſes this previous admonition ſeemeth reaſonable.

But 2*ly*, If the Crimes committed be of an heinous nature, and *Chriſtians* cannot well be ignorant that they are ſo, as in the caſes of *Apoſtaſy*, *Murther*, *Inceſt*, *Adultery*, &c. Or if they be ſo publickly committed as to give ſcandal to the *Church*, and the Crime be notorious or confeſſed, then without farther admonition, I ſuppoſe, the Criminal ſhould be excluded from the Communion of the *Church*, till by repentance and mortification they have made ſatisfaction to the *Church*, and have made reparation for the *Scandal* of their ſin. Tit. 3.10.

Theſe Propoſitions do fully Anſwer this Objection even upon ſuppoſition that the Neglect is ſuch as is ſuggeſted, and that the *Church* of *England* may be charged with it: I now proceed by way of farther Anſwer to it, to conſider of that Charge, and therefore ſay,

That our Church Officers cannot be truly ſaid to own, or to approve of this ſuppoſed neglect Prop. 2.

of Diſcipline in ſuffering the notoriouſly prophane and Scandalous Offender to remain uncenſured by the Church. For 1. The *Rulers* of the *Church* do openly acknowledg and declare even in their Publick *Lyturgy*, 'That the putting thoſe to open 'Penance who ſtood convicted of notorious 'crimes is both a Primitive and Godly Diſcipline, 'and that *the reſtoring* of the ſaid *Diſcipline is* 'much to be wiſhed. 2*ly*, They call upon all ſinners with the greateſt ſeriouſneſs and affection to repent of thoſe iniquities which render them obnoxious to her cenſures, which call would they give ear unto, they would be fit for her Communion, and ſo exempted from the ſeverity of her *Diſcipline*; this call we find both in the *Commination* Read upon *Aſh-Wedneſday*, and in the exhortation Read at the giving notice of a Sacrament, where ſhe thus ſpeaks, *If any of you be a Blaſphemer of God, a Hinderer or Slanderer of his Word, an Adulterer, or be in malice or envy, or in any other grievous crime, repent you of your ſins, or elſe come not to that Holy Table.* 3*ly*, They make all Perſons whom they admit unto the Prieſtly Office, ſolemnly to promiſe *to give faithful diligence always ſo to miniſter the Doctrine and Sacraments, and the Diſcipline of Chriſt, as the Lord hath commanded.* And 4*ly*, They require every Miniſter *in no wiſe to admit to the receiving of the Holy Communion, any of his Cure or Flock which he openly knows to live in ſin notorious without repentance*, and they moreover Authoriſe them, 'To advertiſe all 'open and notorious evil livers, and all who 'have done any wrong to their Neighbours by 'word or deed, ſo that the Congregation be 'thereby offended, to call them, and to adver-'tiſe them *that by no means they preſume to*

Preface to Commin.

Can. 26.

Rubr. before the Commun.

'come

come to the Lords Table, till they have openly declared themſelves to have truly repented and amended their former naughty life, that the Congregation may be thereby ſatisfied, and ſay that he ſhall not ſuffer them to be partakers of the Lords Table, betwixt whom he perceiveth malice and hatred to reign, until he know them to be reconciled. Since then it is apparent from theſe conſiderations, that our *Church* daily calls upon theſe perſons to repent both in the Publick Preaching of the Word, and in the Office ſtiled Commination, and in her *Homily* upon repentance. And 2*ly*, that ſhe doth Authoriſe all her *Parochial Miniſters* to call, and advertiſe ſuch Perſons as they know privately to be unworthy, not to preſume to come unto the *Holy Sacrament*, and doth require them, when they give notice of a Sacrament, to read an exhortation to that effect; ſeeing ſhe alſo grants them power to put back any Scandalous Offenders from the Sacrament, whoſe faults are ſo *notorious* as to give offence to the *Congregation*, and doth allow both them and the *Church-Wardens*, or rather charge them to proſecute ſuch Men in order to their Amendment, or Excommunication; ſeeing at their admiſſion to their Sacred Function, ſhe doth ſtrictly charge them *to give faithful diligence ſo to miniſter the Diſcipline of Chriſt as he hath commanded.* Since *Laſtly*, Private Perſons in her Communion may avoid familiar converſing with them, and withdraw from their company, and ſo avoid being polluted by the corruption of their manners; I ſay ſeeing theſe things are ſo, I ſee not but the Objections made againſt the *Diſcipline* of our *Church* might be removed, if the things allowed, and required by the *Rules* of it, were duly practiſed.

Hitherto

§. 7. Hitherto I have diſcourſed in Anſwer to this Objection as if the *Scriptures*, and Reaſons produced to confirm it were all true, and well applyed, whereas indeed the grounds of this Objection are uncertain, and infirm, for to omit the uncertainty of the expoſition of 1 *Cor.* 5. 13. *you ſhall take away the evil from you*, and not the *evil Perſon*, which ſure ὁ πονηρὸν doth rather ſignifie, and the uncertainty of Dr. *Hammonds* expoſition of *Rev.* 2. 20. I ſay,

Prop. 10. Tenthly, *That the continuance of Gods preſence by his Spirit with his Church, and her Aſſemblies, cannot be proved to depend entirely upon the Separation of wicked Perſons, and ſcandalous offenders from her.* The Place produced to this Effect from 2 *Cor.* 6. 16, 17. only concerns the *Chriſtians* Separation from Communion with *Heathens* in their *Idolatrous Worſhip*, or their *Idol feaſts*, this is *the touching the unclean thing* there ſpoken of, as I have fully proved in the foregoing Chapters; it therefore is impertinently alledged to prove, that God requires us to ſeparate from the Communion of wicked Perſons in celebrating of his Publick worſhip, that ſo we may enjoy the preſence of his Spirit with us. Moreover God may deſtroy the perſon who defiles this *Temple* as he threatens 1 *Cor.* 3. 17. and yet may not withdraw his Spirit from them that do aſſemble with ſuch Perſons purely to ſerve God, and to enjoy Communion with him in his Publick Ordinances. And indeed were this ſo that the preſence of a known wicked Perſon would cauſe the Holy Spirit to depart from the Aſſemblies of pious Perſons, then *Chriſt* and his *Diſciples* had not the preſence of the holy Spirit with them when they aſſembled with *Judas* to eat the paſſover,

and

and to receive the holy Sacrament. 2*ly*, Then ſeeing Covetous, malitious Perſons, ſince ſecret *Hypocrites*, and *Atheiſts*, are as odious to God as Perſons otherwiſe notoriouſly wicked and profane, they alſo muſt pollute the *Church*, and cauſe the *holy Spirit* to depart from her *Aſſemblies*, and if ſo the *Church* can never be aſſured of his preſence with her. Then 3*ly*, much leſs would the holy Spirit be preſent at thoſe Publick offices deſigned to conveigh this Spirit, when they were celebrated by *wicked Prieſts*, and ſo we could have no aſſurance of his gracious influence upon us at the preaching of the Word, the celebration of the *Sacrament* of *Baptiſm*, and of the *Supper* of the Lord, becauſe we can have no aſſurance of the ſincerity of him who doth officiate. For if the preſence of wicked Perſons who do only joyn with the *Officiator*, will cauſe the holy Spirit to depart from that *Aſſembly*, much more the wickedneſs of the *Officiator*. And 4*ly*, then we muſt have cauſe to fear that this good Spirit hath wholly left the *Church* of Chriſt, and doth no longer move upon *the waters of the Sanctuary*, there being in theſe latter Ages of the *Church* ſuch a neglect of Diſcipline, as that ſcarce any one of her Aſſemblies can be ſuppoſed free from ſome mixture of profane and even notorious wicked Perſons, which yet ſeems plainly to contradict Chriſt's promiſe *to be with his Church unto the end.*

'The *Biſhop* when he lays his hands on thoſe 'who come to be confirmed, declareth, that he 'doth it *to certifie them by this Sign of God's 'favour and gracious goodneſs towards them*, 'which, ſay *Diſſenters*, we fear is more than he 'can warrantably do. For as no Perſon by 'adminiſtring the Elements of Bread and Wine, 'which

Obj. 2. §. 8. *Office of confirm.*

'which are the *Euchariſtick* Signs, or by Bap-
'tizing with water, could certifie the Commu-
'nicant, or the Baptized Perſon of *Remiſſion of*
'*Sins*, if God had no where Promiſed Pardon
'to thoſe who duly uſe thoſe Signs, ſo can no Per-
'ſon certifie another of *God's favour, and of his*
'*gracious goodneſs to them by this Sign of laying on*
'*of hands*, if God hath no where promiſed this
'grace and favour ſhall be annexed to the due uſe
'of that Sign. And as he who would ſet my Sign
'or mark unto a Paper to certifie another of
'any act of favour I would do unto him, without
'commiſſion from me ſo to do, would do that
'which he could not juſtifie, ſo unleſs ſome
'commiſſion can be ſhewed from God which
'authorizeth *Biſhops* thus to act, and certifie by
'ſuch a Sign, we know not, ſay they, how
'the doing of it can be juſtified, or how it can
'be well excuſed from being an humane Sacra-
'ment. Now if ſuch a Divine Commiſſion can
'be ſhewed, why is it by the *Church* declared that
Can. 25. '*confirmation hath not any viſible Sign or Cere-*
'*mony ordained of God, and therefore hath not*
'*the like nature of a Sacrament with Baptiſm*
'*and the Lords Supper*, ſhrewdly intimating that
'had it ſuch a Sign, there would be nothing
'left to diſtinguiſh it from having the like na-
'ture of a Sacrament. 2. If this be a divinely
'inſtituted Sign for the forementioned ends, how
'can any Perſon promiſe to himſelf the favour
'of God who never hath received this Sign, or
'never was Confirm'd, any more than he can
'promiſe to himſelf admiſſion into the Covenant
'of Grace, or Pardon of his Sins if he neglect
'to be partaker of the Signs uſed in *Baptiſm*,
'and in the Supper of the Lord to which theſe
'Bleſſings are annexed? So that as far as we are

'able

'able to diſcern, this muſt be either a very Ne-
'ceſſary Ceremony, or elſe a *Superſtitious*, or too
'much magnified Ceremony.

Could I return no other Anſwer to this Argument, it were ſufficient to inform the *Lay Communicant*, that this concerns the *Biſhop* only, it is no Part of the Prayer to which the Perſon Confirmed is to ſay *Amen*, but only a Ceremony uſed by the *Biſhop* in the time of Prayer, and ſo can Miniſter no juſt occaſion to him to neglect this very ancient, excellent, and pious practice of ſolemn owning our Baptiſmal Covenant. *Anſw.*

2*ly*, The judicious Mr. *Faulkner* ſaith in Anſwer to this Argument, 1. 'That to teſtifie
'God's gracious acceptance, either by our words
'or actions, of mens undertaking the exerciſe
'of *Chriſtianity*, is a thing greatly different from
'the tendering the Divine Grace of God's cove-
'nant, as exhibited by any Sign, as a means to
'convey the ſame, which is the Proper nature
'of a Sacrament, which is very true. But then
'tis very difficult to apprehend how any Perſon can certifie another of God's grace and favour to him by ſuch a Sign which is no means of tendring, or of conveighing of the ſame, eſpecially if God hath no where ſaid that ſuch a Sign ſhall ſignifie or certifie this favour to us. *Lib. Eccleſ. p.* 534.

2*ly*, *This Impoſition of hands*, ſaith he, *is a Sign of Benediction in God's name from the Officer of the Church.* For we have an inſtance of this Rite in the *Prieſtly* Benediction, *Lev.* 9. 22. In *Jacobs* Bleſſing the Sons of *Joſeph*, *Gen.* 48. 14, 16. whence it was ever practiſed by the *Jews* in all Benedictions, and conferring of *Offices*. Thus *Moſes* conſtituted *Joſhua the ſon of Nun*, the Governor over *Iſrael*, by laying of his *Ibid.*

his hand upon him, *Numb.* 27. 18, 23. and that by virtue of this impoſiton of Hands *Joſhua* receiv'd the *Holy Ghoſt*, ſeems evident from theſe words, *And* Joſhua *the Son of* Nun, *was full of the Spirit of Wiſdom: For*, Moſes *had laid his hands upon him*, *Deut.* 34. 9. this Rite was alſo uſed in the Ordination of their *Elders*, and the conſtant uſe thereof in particular Benedictions by men of Great eminency among the *Jews* is reaſonably eſteemed the cauſe why the *Jews* brought *little Children to Chriſt, that he might put his hands on them and pray*, *Matt.* 19. 13. And our *Saviour* made uſe of the ſame Rite, when he Bleſſed his *Apoſtles* before his Aſcenſion *Luke.* 24. 50. And his *Apoſtles* adopted it to be the Rite for the Communicating of the *Holy Ghoſt*, *Act.* 8. 17. which is the Reaſon why the *Biſhop* ſaith this laying on of hands is done *after the example of the Holy Apoſtles*: Moreover the end and deſign of impoſition of hands in Benediction was, ſaith *Ravanellus*, to be *in teſtimony of the help, favour and grace of God to be given to him who receiveth impoſition of hands.* *Ainſworth* upon theſe words *Numb.* 6. 27. *And they ſhall put my name upon the Children of* Iſrael, *and I will bleſs them*, writes thus, *It ſeems to be meant of the Prieſts Geſture, that they ſhould lift their hands towards his People, as did* Aaron, *Levit.* 9. 22. *for a Sign that the name, and Bleſſing of God was impoſed upon them*, And *Maſius*, out of *Junius*, doth Comment thus upon the Text. *Duobus Signis ſolitis teſtatum facient Populo gratiam meam, nominis mei invocatione, & manuum ſuarum impoſitione publica & ſolenni: By two uſual Signs they ſhall teſtifie my favour to the People, viz. By the Invocation of my name, and by ſolemn impoſition of hands.*

Biblioth Sacr. voc. manus.

Hence

Hence then I Argue thus: Either this *Ceremony* was uſed in vain, or had ſome certain import and ſignification; if it were uſed in vain, then muſt our *Lord* and his *Apoſtles* and all the *Jews* that uſed it be charged with uſing a vain Ceremony in Gods ſolemn Worſhip, the *invocation of God*, and *bleſſing others in his name*; if it were uſed by Gods appointment, and our *Lords* practice to ſignifie any thing, the hand being *the Symbol of power and Efficacy*, what can it ſignify more naturally than the power of God in giving of the bleſſings prayed for? why then may we not certifie them whom we pray for *by this Sign*, if they be duly qualified, of the engagement of Gods power to confer it? If Hands were by Gods inſtitution, the practiſe of our Lord, the *Patriarchs*, and *Apoſtles*, impoſed in teſtimony of Gods help, favor and grace to be given to him, on whom they were impoſed, why not to certifie what they do teſtifie? If this were a Sign whereby they did *teſtatum facere populo Gratiam Dei*, why may not our moſt *Reverend Biſhops*, who are by Chriſt appointed to bleſs, uſe the ſame Sign, *teſtatum facere confirmato Gratiam Dei, to certifie the confirmed perſon of Gods Grace and favor to him.* It being therefore certain that God will give his Grace and Spiritual aid to all who do ſincerely promiſe and engage to live according to their Baptiſmal Vow, and this Sign being apt to ſignifie that aid and favor, and uſed throughout ſo many Ages to that end, I ſee not why the *Biſhop* may not certifie the confirmed perſon of this truth by ſuch a *Sign*. And 2. It being only an *indicatory Sign*, or *Adumbration* of this grace, not an *exhibitory Sign*, cannot be properly a *Sacrament*.

Having

Having thus Answered the Objections against those Ceremonies which have been scrupled most, and with most color and pretence of Reason by *Dissenters*, it will be easy to Answer, or to shew the vanity of their remaining scruples by attending to these following Propositions.

Prop. 1. *That the laudable Customs of the Catholick Church which are of present observation, are fit to be observed by all Christians.* This we learn from St. *Paul* who reproves the Contentiousness of those who, against the usages of *Christians*, and of the Places where they lived, would wear *long hair*, with this, *We have no such Custom*, and pleads for order, from the practice of all *Churches of the Saints*. And also from the evidence of Reason, for in such cases where there is no law, the manners of *Christians* introduce a Law, so far that we cannot recede from it without some probable cause, *i. e.* we cannot do it without scandal, and indeed it is an act of love to conform to the Customs of *Christians* with whom we do converse, who either will think you blame their Customs, or despise their persons, if you comply not. And that you look upon them as a company of ignorant persons who know not what they should do or as wicked persons, who inconsiderately will do what they should not. Besides it is a piece of *Singularity* to thwart, and Cavil at, and to refuse complyance with the Customs of the *Churches* where we are, which have in them no apparent evil, now Singularity is only laudable in matters that are excellent, and pious, never in matters of *indifferency*. And therefore,

Bishop Taylor Duct. Dubit. l. 3. c. 4. R. 15. §. 1.

1 Cor. 11. 16. 14, 36.

This is sufficient reason for the Custom of our *Church* in delivering the Sacramental Ele-

ments

ments into the hand of the Communicant and Speaking to them severally: For *Justin Martyr* declareth that the *προεστὼς* or Bishop *having given thanks, those who were called Deacons did distribute to every one that was present, Bread and Wine mixt with Water*, and *Tertullian* informs us that they receiv'd the Euchatist *non de aliorum manibus quàm presidentium, from the hands of no other persons than those who presided in the Church.* Moreover it was the Custom of the Priest to say to every on of them, *The Body of our Lord Jesus Christ*, &c. And of the People severally to say *Amen* when they received it, this was said every where saith *Austin*, and so the Custom of distributing to all, and of receiving severally by all, must be the constant custom of the *Church* of *Christ*.

Οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν. *Ap.* 2. p. 97. E.

De Cor. mil. c. 3.

August. Resp. ad Orof. q. 49. *Ambros. de sacram. l.* 4. *c.* 5.

2*ly*, This is sufficient Reason for the retaining of *God-Fathers* and *God-Mothers*, for 'in 'the Primitive *Church* the use of them was so 'early, saith the Learned Dr. *Comber*, that 'tis 'not easie to fix the time of their beginning 'the most Ancient *Fathers* who speak of Bap'tism do mention them, under the name of 'Offerers of them, προσφορεῖς, as *Justin Martir*, ἀναδόχοι or *Susceptores* as *Dionysius Areop.* of *Sponsores* as *Tertullian*, of *Fidejussores* or Sureties, as St. *Austin*.

Compan. part. 3 p. 400.

2*ly*, 'This Custom was derived from the 'Jews, as also was that of Infant Baptism, 'for it is certain that the *Rector of the house of 'judgment* was to take care to Baptize the In'fants of *Proselytes*, and accordingly was to be 'called their *Father*. And there was one ap'pointed to hold the Child in Circumcision, 'called *the Master of the Covenant*, and by the 'Modern *Jews*, who still retain this custom, 'the *Surety*. And very learned men believe this

p. 399.

'cuſtom to be as ancient among the *Jews* as 'the times of *Iſaiah*, it being highly probable 'that thoſe *Witneſſes* mentioned, *chap.* 8. 2. at 'the naming of his Son, were of the ſame nature 'with thoſe we call *God-Fathers* & *God-Mothers*.

And 3*ly*, Tho one of the Reaſons which made them the more neceſſary in the firſt Ages of the *Church*, (viz. thoſe perſecutions which cut off the Parents, and ſo left the poor Infants uncapable of *Chriſtian* education without the help of Sureties) hath long ſince ceaſed, yet are they ſtill continued for Good ends. As

1. 'To covenant in behalf of thoſe Infants who cannot enter into covenant by themſelves.

2*ly*, 'For the Security of the *Church*, that 'the Children may be brought to Confirma-'tion, and own their covenant hereafter, 'whence they are called *Sureties*.

3*ly*, 'That every *Chriſtian* may have a '*Monitor*, who was preſent and concerned in 'his Vow, whence they are ſtiled *Witneſſes*.

And 4*ly*, Whereas ſome object that the uſe of *Sureties* is made a neceſſary condition in our Lyturgy of adminiſtring Baptiſm to *Infants*, becauſe it is ſaid, *This Infant muſt alſo faithfully for his part promiſe by you that are his Sureties*: The contrary to this is evident, becauſe no *Sureties* are required at the adminiſtration of *private Baptiſm*, where our Baptiſmal Office declareth the child to be *lawfully, and ſufficiently Baptized*, and ſo thoſe words can only intimate, that this which is in it ſelf a thing expedient, muſt be practiſed according to the Order, and Conſtitution of the *Church*. And

5*ly*, Whereas it farther is objected that 'by 'theſe *Sponſors* the Parents are excluded, and 'the Child is not admitted to Baptiſm in the 'Parents right.

'To

'To this it is judiciously Answered by the 'Excellent Dr. Still. That the Church by re- 'quiring Sponsors doth not exclude any title 'to Baptism which the child hath by the right 'of his *Parents*, for the *Sponsors* may be sup- 'posed to appear in a threefold Capacity. 1. 'As representing the Parents in offering up the 'Child to Baptism, and so whatever right 'the Parents have, that is challenged when 'the Child is brought to be Baptized. 2*ly*, 'As Representing the Child in the *Answers* that 'are made in Baptism. And 3*ly*, In their 'own Capacity when they promise to take care 'of the Good Education of the Child in the 'Principles of the Christian faith. *Answer, Vnreas. of Sep. p.* 381.

3*ly*, This is sufficient Reason for the *Answering* of the *Sureties*, in Baptism. For as it is judiciously observed by Dr. *Comber*, 'the Baptismal covenant was always made by Que- 'stion and Answer; which is taken notice of by 'many of the *Ancients*, and seems to have 'been the Method in the *Apostles* days, be- 'cause St. *Peter* calls Baptism ἐπερώτημα, the 'Answer, or, as the word rather signifies, the 'Asking of, or *concerning a good Conscience*. '1 Pet. 3. 21. For there were always Queries 'put to the party baptized, which Adult per- 'sons did Answer themselves, and Children 'by their *Representatives*. In St. *Cyprians* time, we twice find mention of them; and that they were observed even by those *Hereticks*, and *Schismaticks* who separated from the *Church*. *Tertullian* also expresseth the Custom of using interrogatories concerning the Creed, the pro- fession of Christian faith, the renouncing the Devil, and undertaking the Christian Warfare. The Author of the *Constitutions* saith the same, and the fixed use of certain Interrogatories and *Ibid p.* 404. *Ep.* 705. 765. *De Pud. c.* 9. *De Bapt. c.* 6. *ad Mart. c.* 3. *de spect. c.* 4. *de Cor. mil. cap.* 3. *l.* 7. *c.* 41.

Euseb. Hist. Eccl. l. 7. c. 8. Answers, is mentioned by *Dionysius Alexandrinus* as a thing observed in Baptism before his time. And truly Baptism being in the nature of the thing a *covenant* to renounce the Devil, and to embrace the Christian faith. And 2*ly*, Children being capable of entring into covenant with God, as appears by *Circumcision*, and by express Scripture, *Deut.* 29. 11, 12. And 3*ly*, the Answers of the *Sureties* being a solemn declaration of that covenant: And 4*ly*, they being of good use to mind all present of their own engagement, and consequently of their obligation to perform it, I judge the custom to be very expedient and profitable.

4*ly*, This is sufficient reason to retain the usage of the *Ring in Matrimony*. For 1. It was of very early use in all the *Churches* of the *East*, and *West*. As for the *East*, *Clemens* of *Alexandria* saith, *We give unto our Wives a Ring*. And for the *West*, 'tis mentioned not only by St. *Ambrose*, but by *Tertullian* also in the third Century, who also Answers the exception made against it as being a corrupt imitation of an *Heathen* custom, by saying that *the Wedding Ring did not arise from the Honor given to any Idol.*

Pædag. l. 3. cap. 11. p. 245.

Neque annulus de alicujus Idoli honore descendit. de Idololatr. c. 16.

2*ly*, It only is of *Humane Institution*, to be a token and pledge of the covenant made betwixt them, which when they look upon may mind them of their obligation to perform the same, and is like to the earnest, or pledge we give in making of contract, and so is rather a *Political* or *Civil*, than Religious Ceremony, as *Bishop Taylor* saith.

Duct. Dub. l. 3. c. 4. R. 20 §. 8. p. 327.

That it concerneth not Inferiors to know the Reason why Superiors do command one thing rather than another, but only whether what they do command, be not forbidden. Because they

Prop. 2 §. 10.

they are obliged in all ſuch caſes to obey their *Superiors* without farther reaſon. Theſe therefore are impertinent, and unbecomming Queſtions, Why muſt we bow at the name of *Jeſus* rather than at the name of *Chriſt*, or *Saviour*? Why muſt we ſtand up at the reading of the *Goſpel*, rather than at the reading of the *Epiſtle*? why muſt we wear a *Surplice*, rather than a *Gown* in reading of the publick Service? For tho a General *Anſwer* may be given to all theſe *Queſtions*, viz. that the one hath Cuſtomarily obtained in the *Church*, as for the other *we have no ſuch Cuſtom*; in doing of the one we comply with the practice of the *Church* of *God*, and do *as in all Churches of the Saints*, by doing of the other we ſhould innovate; yet is this more than we need Anſwer to theſe and ſuch like *Queſtions*, Inferiors being not concerned to know why theſe things be commanded, but only whether they can lawfully obey what is commanded.

That bodily worſhip is a thing required both in the old, and the New Teſtament. This outward Worſhip is enjoyned by the ſecond Commandment, which ſaith of *Images* and *Idols*, *Thou ſhalt not bow down to them, nor Worſhip them*, forbidding both theſe acts of outward Worſhip to be given to falſe Gods; if then this be the *Negative* part of the Command, the *Affirmative* muſt be this, *All Signs of outward Reverence and Worſhip ſhall be given to me.* 2*ly*, Why is it God forbids the giving of theſe outward Signs of Worſhip to an *Idol*? Is it not becauſe he is a jealous God, and will admit no *Rival*, nor give his honor to another? Whence it muſt follow, that all theſe Signs of outward Worſhip are due to him, and that we rob him of his honor by our neglect to *Prop.* 3.

pay them to him, as well as by our giving them to any thing besides him. And suitably to this Command our *Saviour* doth inform us, that this Worship is still due to God, and to him only; for being tempted by the Devil *to fall down and Worship him*, he gives this reason why He could not do it, because it was said, *Thou shalt Worship the Lord thy God, and him only shalt thou serve.* And when St. *John* fell down before the *Angel*, the Angel saith unto him, *See thou do it not; Worship God*: and St. *Paul* lets us know that he did *bow the knee to God the Father.* 3*dly*, We are enjoyned in the New Testament *to Glorify God with our Souls and Bodys*; now, as to Glorify him with our Soul is to perform such actions of our Souls whereby we do acknowledge and express our sense of some of those most Glorious Attributes which render him exceeding excellent, and therefore worthy to be glorified, even so to Glorify him with our Bodys must be to do those bodily actions whereby we testifie our apprehensions of his *Majesty*, and of his absolute dominion, and that we do conceive him worthy of all adoration; one to whom *every knee should bow*. 4*ly*, This was the practice of Gods servants throughout all Ages. Even before the Law the *Patriarchs* did from the light of nature tender this Worship to God. When *Lot* beheld the *Angel* who represented God, *he bowed his knee to the Ground*, and so did *Abraham*, Gen. 18. 2. Thus did his servant Worship God, and when the Children of *Israel* had heard that the Lord had look'd upon their affliction, *they bowed their heads, and Worshipped*; this was a thing so constantly performed by them, that *to bow down*, is in the Hebrew phrase, *to Worship*: *We will go yonder and bow down*, that

Mat. 4. 10.
Rev. 19. 10.
1 Cor. 6. 20.
Gen. 19. 2.
Gen. 24. 26.
Exod. 4. 31.

that is, *will Worship*, Gen. 22. 5. Moreover, that we might not think that this was any part of *Ceremonial* Worship, it is enjoyned upon eternal Grounds of Reason, *Let us bow down before his footstool, for the Lord our God is Holy.* And doth not Reason tell us that God is more worthy to be reverenced and honored than the chiefest of his creatures, and that we have far greater reason, because of the vast distance that there is betwixt us and him, to come into his presence in an humble manner. Sith then we do perform these outward acts of reverence to our *Superiors* on earth in token of the honor which we owe to them, much more ought we to do so to the *Majesty* of Heaven. *Psal.99.5,9.*

Hence then it naturally follows, that whatsoever is a proper act of outward Worship, and fitly doth express our inward Reverence of God by any outward gesture of the body, may very laudably be required by *Superiors*, seeing by these injunctions they only do require us to do in this or that particular what is in general our duty. And therefore, *Coroll.*

1. To require us to *Kneel* at Prayer, and at the *Absolution* which concludes with Prayer, and at the *Commandments*, and *Imposition of hands*, and at the *Receiving* of the *Sacrament*, is only to require us to pay to God the Worship due unto him, to use that posture in our Devotions which our *Saviour* used at Prayer, Luk. 22. 41. and which doth properly express our Reverence to him to whom we pray, and which was, saith Eusebius οἰκεῖον ἡμῖν ἔθος, *the Common Custom of the Christian*, from whence their Prayers had the name of *Ingeniculations*. *Euseb. Eccl. Hist. l.5.c.5.*

2. To require us to bow at the name of *Jesus* is only to require us to pay that Service in

that instance to him to whom God hath declared that *all knees shall bow*, and to whom, on account of his Divinity, Worship is due by virtue of our obligation to *Glorifie him with our Bodys, which are his.*

Rom. 10. 11.

To require us to do this at the name of *Jesus* rather than at the name of *Christ*, or *Saviour*, when we design to recognize him as our only Saviour by that act of worship, seems also reasonable, seeing the name of *Christ* doth rather signifie his unction to his office than the blessings which accrue unto us by the execution of it. The name of *Saviour* is also, common to him with the *Father*, whereas the Name of *Jesus* is appropriated to our Lord.

3*ly*, To require us to uncover our Heads in the House of God, and whilst we wait upon him in his presence, is only to require us to pay that Reverence unto the *Majesty* of *Heaven* which we yield to his *Vicegerents* here on *Earth.*

4. Since 'tis a part of Christian duty, by which our God is glorified, to make publick Profession of our Faith, and this is done as well by other signs, as *Vocal*, by the sign of the *Cross*, as well as by the Tongue proclaiming our belief of Christ crucified, by standing up at the Rehearsal of the *Creed*, as well as by saying these words, *I believe*, the standing Gesture is very suitable at such a solemn declaration of the Articles of Christian Faith, in token of our Cordial assent, and Resolution to stand firm unto it; And, indeed this is

Lib. Eccles. p. 459.

' so properly signified (saith Mr. *Faulkner*) by ' the standing Gesture according to the general ' apprehensions of the World, that both עמד in ' Hebrew and ἱστημι in Greek, which words express ' the standing Gesture, are used in Scripture to ' signifie an asserting with resolution, *Deut.* 25. 8. *1 Chron.*

1 *Chron.* 34. 32. 1 *Cor.* 16. 13. 2 *Theſſ.* 2. 15. And the like Idioms of Speech are in ſome other Languages as well as our own, whence *ſtare dictis* in the Latin, to ſtand to our words in our *Dialect*.

Laſtly, To give you hence ſome rational account why ſtanding up at the *Goſpel* is required, rather than at the *Epiſtle*, I muſt proceed by theſe degrees. 1. That in the devouter times both of the *Jewiſh*, and the *Chriſtian Church*, the People, to manifeſt their Reverence unto the Word of God, the Meſſage ſent from God unto them, did hear it ſtanding; thus when *Ezra* opened the Book of the Law *all the People ſtood up*, *Nehem.* 8. 5. and the Children of *Iſrael* ſtood up in their places to read the Law of the Lord, *Neh.* 9. 3. *2ly*. When the Goſpel was read in the Aſſemblies of the *Chriſtian Church*, the People were required, to ſtand up. ὅταν ἀναγινώσκηται τὸ εὐαγγέλιον πάντες οἱ παρεδρεύοντες καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς ἑστάτωσαν, *When the Goſpel is read, let all the Presbyters, and Deacons, and all the People ſtand*, ſay the *Conſtitutions* of St. *Clement*. And *Sozomen* ſpeaks of it as a peculiar uſage of the *Biſhop* of *Alexandria*, the like to which he had not ſeen, or heard of, that he ſtood not up at the Reading of the *Goſpel*. See to this purpoſe, *Philoſtorgius*, *l.* 3. *Cap.* 5. *Chryſoſtom. de Circ.* *Iſid. Peluſiota*, *l.* 1. *Ep.* 126. *Nicaph. l.* 9. 18. 12. 34. L. 2. C. 57: L. 7. C. 19.

If you have the curioſity to aſk why at the *Goſpel* rather than the *Epiſtle*? I anſwer, that this cuſtom was uſed out of an eſpecial reſpect to our *Lord* and *Saviour*, whoſe words are ordinarily rehearſed in the *Goſpel*, to expreſs, I ſay, an higher reſpect to *Chriſt* himſelf ſpeaking there, than to his *Apoſtles* who

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were sent by him: on which account *Ignatius* saith the Gospel hath this excellency in it, *viz.* the Presence of our Saviour Jesus Christ, and his Suffering, and Resurrection. ἐξαίρετον τι ἔχει τὸ εὐαγγέλιον, it hath something more excellent in it than the Writings of the Prophets, though they were πάντα ὁμοῦ καλὰ, *all very good*: And *Origen*, that the Epistles were not, παραπλήσια, of equal esteem among *Christians* with those Writings of which it was said, τὰ δὲ λέγει Κύριος, *this saith the Lord.* If you ask further, Why then do we not stand up at the Second Lesson, as well as at the *Gospel* in the Second Service? I answer, That out of tenderness unto the weakness and infirmity of many *Christians*, liberty was granted to them to hear the longer Lessons, sitting, provided they would shew the Reverence when a less portion of it was read at second Service.

Epist. ad Philadelph. §. 9.

In Joh. *Tom.* 1 P. 4. C.

v. Mr. Faulkner's, *Lib. Eccles.* p. 146. 462.

§. 12. *Lastly*, Whereas some doubt the lawfulness of our observing the *Festivals* appointed by the *Church* of *England*; I shall endeavour to give them satisfaction in the point in some few Propositions laid down by Mr. *Baxter* in that case, and then proceed to Answer the Objections which he, and others make against them. And,

Divine appoint. of the Lord's Day. C. 13.

p. 148. 1. *Few*, saith He, *question but that whole days of Humiliation and of Thanksgiving may, and must be kept upon great and extraordinary occasions of Judgments, and of Mercies, and that many Churches may agree in these; and I know no just Reason why the Magistrate may not (with Charity and Moderation to the weak) impose them, and command such an Agreement among his Subjects.*

2ly, *Few, saith he, doubt but the Commemorati-*

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on of Great Mercies or Judgments may be made P. 149.
Anniversary and of long continuation, as the observation of the Fifth of November *is made annual among us, to preserve the Memorial of the deliverance from the Powder Plot, the Second of* September *for the Anniversary humbling Remembrance of the Firing of* London, the Thirtieth of *January* a Day of Humiliation for the Execrable Murder of our *K. Martyr, Charles the First.* And that none can have just cause to doubt, if they consider, that the Feasts of *Purim* and of *Dedication* were lawfully appointed by the *Jews for an Ordinance for ever*; and that they had their stated Fasts of the *Fifth*, and the *Seventh Month*, to humble themselves at the remembrance of the Judgments God then brought upon them. Est. 9. 28. 1 Macch. 4. 59. Zech. 7. 5.

3. He adds, that *the Great Blessings of an Apostolick Ministry, and of the stability of the Martyrs in their Sufferings for Christ, being so rare, and notable a Mercy to the Church, I confess I know no reason why the Churches of all succeeding Ages may not keep an Anniversary Day of Thanksgiving to God for* Peter, *or* Paul, *or* Stephen, *as well as for the Powder-Plot deliverance; I know not where God hath forbidden it directly or indirectly; if but instituting the Lord's-day were a virtual Prohibition for Man to separate any more, or if the Prohibition of adding to God's Word were against it, they would be against other Days of Humiliation or Thanksgiving, especially Anniversary Days, which we confess they are not, if the Reason be Scandal, lest men should have the Honour instead of God; I answer,* 1. *An honour is due to Apostles and Martyrs in their places in due subordination to God.* 2ly. *Where the Case of Scandal is notorious, it may become by that ac-*

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Const. & Can. An. 1640. *Can.* 7.

cident unlawful, and yet not be so in other times and places. 3*ly*, Our *Church* expressly hath declared that *she gives Religious Worship unto God alone*, and doth observe these Daies to God, and in them celebrate his Praises for his *Apostles*, and for the assistance of his Grace and Spirit vouchsafed to them, and the Great things done through that assistance by them, for the good of men, and so can Minister no Ground for such a *Scandal*.

p. 150.

4*ly*. He saith that *in the lawful Observation of Days, it is most orderly to do as the Churches do which we live among, and are to join with.* Especially if they do only that which hath been done by all the *Churches* of Christ about Twelve Hundred years and upward, as we do in the Observation of all our publick *Festivals*, or that which hath been done from the beginning, as in the Observation of the *Easter Festival*.

p. 151.

5*ly*. He saith, *That it is long ago decided by the Holy Ghost*, Rom. 14. 15. *That we must not be contentious, contemptuous, nor censorious against one another about things of no Greater Moment than the Jewish Days were, though some observed them without just cause, because the Kingdom of God consisteth not in Meats, and Drinks, and Days, but in Righteousness, and Peace, and Joy in the Holy Ghost, and he that in these things serveth Christ is acceptable to God, and approved of men; we must follow therefore after the things which make for Peace, and wherewith one may edify another*, which by submitting to the Constitutions of our *Church* concerning *Festivals*, *Dissenters* certainly would do, if they are capable of Edification by hearing and joining in Good Prayers, and Praises, by reading of the Word,

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by hearing of good Sermons, and by commemoration of the Mercies we then celebrate.

And whereas Mr. *Baxter* adds, that *the Controverſy, whether it be lawful to keep Days as Holy in celebrating the Memorial of Chriſt's Nativity, Circumciſion, Aſcenſion,* &c. *is the hardeſt part of the Queſtion, which he is not ſufficient to determine:* I ſhall firſt lay down ſome few Arguments to juſtifie the Obſervation of theſe, and other Holy-days preſcribed by the *Church* of *England*: And conſider the Scruples he, and others have againſt them. And, § 13. p. 151, 152. *Diſp.* 5. *of Cer. Cap.* 2. § 46.

1. I argue for the expedience of theſe Holy-days from the conſideration of the end for which they have been inſtituted by the Wiſdom of the *Church*, for *thoſe things*, ſaith St. *Auſtin*, *are celebrated by the Churches Anniverſaries, which were very excellent when done, and by their excellency have ſignalized certain Days, that ſo the celebration of the Feſtival may preſerve the wholeſome remembrance of them in our Hearts.* Now even Reaſon teacheth, that the Day on which theſe things were done, tends to excite the mind to more intent conſideration of, and ſo to effectual remembrance of the Mercies which we have received upon that Day: Whence God himſelf requires his People to *Remember that day in which they came out from* Egypt, *out of the Land of Bondage*, Exod. 13. 3. And of that very Night he ſaith, *It is a Night to be much obſerved unto the Lord, for bringing them out* of Egypt, *this is that Night to be obſerved of all the Children of* Iſrael *in their Generations*, Exod. 12. 42. Now if for the Remembrance of that Mercy, God did not only order his People *Iſrael* to be continually meditating and diſcourſing of it, *Exod.* 12. 26, 13, 14. but alſo to obſerve the very Day for a Memorial, *Exod.* 12, 14. if *Contra Fauſtum Manichæum, Lib.* 32. *Cap.* 12.

14. if he appointed the Feaſt of *Pentecoſt* to be obſerved in Memory of the Law then given from *Mount Sinai* to them, the Feaſt of *Tabernacles* in remembrance of their ſuſtentation Forty years in the Wilderneſs, why may not Chriſtians, though obliged daily to have theſe things in their remembrance, obſervean *Annual Feſtivity* for the more full Commemoration of the Mercies they enjoy by virtue of our *Lord's Nativity, Aſcenſion*, &c. Again, theſe Feaſts have been inſtituted and obſerved by the Wiſdom of the *Church*, to give thanks to God for the benefits vouchſafed to us at thoſe times, and by ſuch Perſons: now publick benefits are publickly to be acknowledged and celebrated with publick thanks, which cannot better be performed than by preſcribing ſtated Days for publickly Aſſembling to theſe ends. And as St. *Paul* declares that the great liberality of the *Corinthians* would *Glorifie God by cauſing many thankſgivings to him* 2 Cor. 9. 12. *for that Grace*, ſo will the Inſtitution of ſuch *Feſtivals* tend to his Glory *by cauſing many thankſgivings for the Grace vouchſafed to us upon theſe Days*, both to us and to thoſe *Martyrs* and *Apoſtles*, whoſe Memories we celebrate. Moreover, no Man can deny but the benefits flowing from the great actions of our *Saviour*, and the advantages accruing to us from the *Apoſtles*, and *Evangeliſts* by their faithful preaching the Goſpel of Chriſt, and giving teſtimony by their Sufferings to the Truth of the ſame Doctrine, is to us more valuable, and advantageous than any temporal benefit whatſoever. If then it be eſteemed highly convenient to celebrate our deliverance from the Gun-powder-Plot, the happy Reſtoration of our *Prince*, our Laws, and Liberties, with conſtant *Anniverſaries*, have we not equal reaſon to celebrate the Memory of thoſe great Spiritual Mercies by like Anniverſaries.

2*ly*. This may be further argued from the utili-

utility and benefit which may redound unto us from the Obſervation of theſe *Feſtivals* unto the ends for which they are appointed by the *Church*; now he appointeth them to be employed *in hearing of God's Word read and taught, in publick Prayers, in acknowledging our offences to God, and amendment of the ſame, in being reconciled to our Neighbours, where there hath been diſpleaſure, in oft receiving the Communion, in viſiting the Poor and Sick, and uſing all ſober and Godly converſation.* Which Chriſtian fruits of Piety, were they more plentifully brought forth, they would ſufficiently recommend thoſe times and ſeaſons which gave occaſion to them. And ſurely the benefit of ſuch Holy Exerciſes is ſo great, that the uſe of particular times appointed for that purpoſe ought not to be rejected, though ſome men do abuſe them to far other ends. And if *Diſſenters* have thought fit to appoint weekly Lectures for ſome of theſe good ends, Why may not our *Church Governours* appoint theſe *Anniverſaries* for the promotion of them all? Eſpecially if we conſider, that they are ſo exceeding profitable unto the weaker ſort of *Chriſtians* who are inſtructed by them in many Articles of Chriſtian Faith, and cauſed to reflect on many ſignal Mercies which they might entirely forget, did not theſe Days return to ſtrengthen and rub up their Memories. *The common ſort of thoſe who ſeem to be Believers want theſe Remembrances*, ſaith *Origen*, *That ſuch things may not ſlip out of their Minds*; and ſo theſe *Feſtivals* muſt needs be uſeful to them for this end. And ſince the Wiſdom of the *Church* preſcribeth Daies to be obſerved for the Commemoration of the chief things that either were performed by, or hapned to our *Saviour*: if the plain

Can. 13. & Injunct. 2 Eliz. 1559. N. 20.

Contra Celſum, l. 8. p. 393.

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Man, saith *Bishop Hall*, would but ply well his *Almanack*, that alone would teach him so much Gospel as to shew him the History of his *Saviour*; for there upon the Feast of the *Annuntiation* might he see his *Saviours* conception declared by an *Angel*, upon the Feast of the *Nativity*, he might understand that he was born of the *Virgin Mary*, and at last, after infinite and beneficial Miracles, he would see him crucified on *Good Friday*, rising from the dead at *Easter*, and ascending to Heaven on *Holy Thursday*, and might be well instructed in these things by coming to the *Church*, which hath excellently fitted these Solemnities with Services which both explain their meaning, and the use we are to make of them. If then we are to follow after the things *whereby we may edifie one another*, we must continue the Observation of these *Festivals*.

Remains Serm. on 1 Joh. 15.

Rom. 14. 19.

3*ly*. That 'tis expedient to observe these Days is evident from the continued custom of the whole *Church* of Christ, it being laudable and decent to observe the Customs of the whole Church of Christ, and to conform to her Example in in things no where forbidden by the Word of God, and being reasonable to judge she had good cause to do what was so universally performed; whence St. *Paul* doth admonish his *Corinthians* to do as *in all Churches of the Saints* was done, and doth pronounce him a Contentious Person who will thwart her customs. Now all these Festivals of *Christ's Nativity*, his *Passion*, *Resurrection*, *Ascension*, and of the *Advent* of the *Holy Ghost*, are by * St. *Austin* reckoned among those

1 Cor. 14. 33. & 11. 16.

* *Illa autem quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe observantur, vel ab ipsis Apostolis, vel plenariis conciliis --- commendata atq; statuta retineri, sicuti quod Domini passi & Resurrectio & ascensio in Cælum, & adventus de Cœlo Spiritus Sancti anniversaria solemnitate celebrantur, & si quid aliud tale occurrerit quod servatur ab universa quacunq; se diffundit Ecclesia.* Epist. 118. Cap. 1. vid. Epist. 119. Cap. 1.

things which were obſerved *ab univerſa quacunq; ſe diffundit Eccleſia*, *by the whole Univerſal Church*, and which he therefore doth conjecture, that the Obſervation of them derived it ſelf from the *Apoſtles* or the *Decrees* of *General Councils*. Since therefore it is evident unto all learned men, that all the Holy-days preſcribed by the *Church* of *England*, from the Fourth Century at leaſt, were univerſally obſerved by the *Church* of *Chriſt*, it muſt be fit and laudable to conform to her Example by obſerving of them as ſhe did.

Now to return an anſwer to the Objections of Mr. *Baxter* againſt the *Holy-days* forementiond of which the Firſt is : *Diſp. 5. of Cer. cap. 2. §. 46.*

Object. 1. *That the occaſion of theſe Holy-days was exiſtent in the Apoſtles days, if therefore God would have had ſuch days obſerved, he could as eaſily and fitly have done it by his Apoſtles in Scripture, as he did other the like things.* *Object. 1. §. 14.*

1. This Argument confutes his former grant, that the *Feſtivals* of the *Holy Martyrs*, and *Apoſtles* might lawfully be obſerved ; For of the *Protomartyr* St. *Stephen*, and of *James the Brother* of *John*, *Kill'd by the Sword*, the Scripture maketh mention, and yet ſaith nothing of the obſervation of their *Feſtivals*, nor doth the *Beloved Diſciple*, tho He ſurvived the reſt of *Chriſts Apoſtles*, mention in his *Epiſtles*, or his *Revelations* any thing touching the obſervation of them which notwithſtanding Mr. *Baxter*, and which is more conſiderable, the *Univerſal Church* of God even from the ſecond *Century* approved of, obſerving *Martyrum Natalitia*, the Birth days of the *Martyrs*, that is, the days when they were crowned with *Martyrdom*, with Great Solemnity, witneſs the * Epiſtle of the *Church* of *Smyrna* touching the Martyrdom of *Polycarp*. 2ly, By this Argument no places may be ſet apart for Celebration *Anſwer.* *Act. 12. 2.* ἵνα ὡς δυνατὸν ἡμῖν συναγομένοις ἐν ἀγαλλιάσει τὴν χαρὰν παρ' ἕξει ὁ Θεὸς ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον Ed. uſſ. p. 28.

lebration of Gods publick Worship, no *Churches*, and no *Tabernacles* may be erected for that end, no time appointed for that Worship. No *Synods* may convene, no *Presbyterian Classes* may assemble to determine any matter, or make any Rules for the due Government of *Christians*, no forms of Prayer, excepting the Lords Prayer may be used in Publick, no words in Celebration of the Lords Supper, or the Sacrament of Baptism, (to omit many other things of a like nature) but what by the *Apostles* were prescribed in Scripture, for if God would have had such things done, the occasion of them was existent in the *Apostles* days, and he *could as easily and fitly by his Apostles have given command concerning them as touching other the like things.* 3*ly*, This Argument condemneth the *Decrees* of the great *Nicene Council* for praying *standing on the Lords day*, the occasion of it being as old as our *Lords Resurrection*, and it condemneth the whole *Church* of *Christ* in the exercise of her Discipline concerning *Penitents*, her *Stationary days*, and almost all her other rites, the occasions of which were as well existent in the *Apostles* days as in succeeding Ages, and which must therefore be unlawful according to this Argument, because prescribed by no *Apostle* in the *Holy Scriptures.*

Ob. 2. Ibid. *This is a business which if it were necessary would be equally necessary to all Ages, and parts of the Catholick Church, and therefore it cannot be necessary, but it must be the matter of an universal law; now God hath made no such law in Scripture, and so Scripture sufficiency as the Catholick Rule of faith, and universal obedience is utterly overthrown.*

Answer. The Answers given to the first objection do also manifestly shew the vanity of this, for may it not as well be said of the *Festivities* of the *Apostles*

ſtles, and firſt *Martyrs* of the *Church*, as of the feaſt of *Chriſtmas*, the *Aſcenſion*, of our Lord, *&c.* That, *If they are neceſſary to be obſerved, they muſt be neceſſary to all Ages, that God in Scripture hath made no law concerning them*, &c. May it not as well be ſaid that if Publick Aſſemblies are neceſſary to be ſet apart now, that if any unpreſcribed forms of Prayer are neceſſary to be uſed now, or any words, in Scripture not preſcribed, in conſecration, or celebration of the *Sacraments*, that if ſtanding on the *Lords* day in time of Prayer, if *Stationary days*, if the *Penitential Diſcipline* obſerved in the *Primitive Church* were neceſſary in any Age or part of the *Church*, they muſt be neceſſary in all Ages and parts of the *Catholick Church*, and that God hath in Scripture made, no laws concerning them, and *ſo Scripture ſufficiency is*, and was *by the obſervation of them, overthrown.*

2*ly*, Tho we do judge the obſervation of theſe *Feſtivals* expedient, yet we by no means hold it neceſſary; not by neceſſity of precept, for we pretend not to any precept of this kind; not as a neceſſary means, for we acknowledge God may be duly praiſed and Worſhipped and magnified for the mercies we then celebrate, on other days, and therefore we confeſs that, * if the *Church* thinks fit, ſhe may leave all men to their liberty in the obſerving, or not obſerving of theſe days; only we add, that ſure the General Rule of doing all things for edification will warrant her appointment of them for the forementioned ends, as well as the appointment of a Lecture-day, or of a Sermon before the *Aſſizes.*

* *Non putandum Eccleſiam Chriſtianam aliquâ neceſſitate aſtringi ad obſervationem immotam feſtorum dierum, ſed ſtatuendum dies hoſce humanâ authoritate conſtitutos eâdem poſſe tolli & mutari*, &c. *Dav. in Coloſſ.* 2. *v.* 16.

God himſelf hath appointed a day for the ſame purpoſes as theſe are pretended for, for the Lords day is to commemorate the Reſurrection, as the great triumphant act of the Redeemer, implying all Ob. 3. Ibid.

the Reſt of his works, ſo that tho it be principally for the reſurrection above any ſingle work of Chriſt, yet alſo for all the work of Redemption, and the whole is on that day to be commemorated with Holy joy and praiſe, now when God himſelf hath ſet apart one day in every week to commemorate the whole work of Redemption, it ſeems an accuſing of his Inſtitutions of inſufficiency, to come after him to mend them, and ſay we muſt have an Anniverſary day for this or that part of the work.

Anſwer. 1. That God did inſtitute the *Lords* day for the particular Commemoration of the whole work of the Redemption is *Gratis dictum*; what Scripture, or what declaration of Any *Father* of the *Church* ſaith ſo? 2*ly*, This Argument makes it unlawful to ſet up a lecture upon any day but the *Lords* day, *for that day being appointed for publick reading and hearing of Gods Holy word, for men to ſet up another day for that end is to accuſe his inſtitutions of inſufficiency.* 3*ly*, This Argument condemns the univerſal *Church* of *Chriſt* from the *Apoſtles* days, for they did then obſerve the feaſt of *Eaſter*, and ſo, tho God had ſet apart a weekly Commemoration of the reſurrection of our *Lord*, they did come after him, and obſerve an *Anniverſary* day for the ſame thing, and ſo according to this way of Arguing did more apparently accuſe his inſtitutions of inſufficiency. 4*ly*, This objection ſeems to accuſe the wiſdom of Gods own inſtitutions, for tho the *Jewiſh Sabbath* was inſtituted with a peculiar reſpect to their deliverance out of *Egypt*, Deut. 5. 15. (yet for that mercy which was far inferior to thoſe which *Chriſtians* do enjoy by our Lords *Birth*, his *Death*, his *Reſurrection*, and *Aſcenſion*) he required other ſolemnities to be obſerved yearly, *viz.* The great feaſt of the *Paſſover*; why therefore may not the wiſdom of the *Church*, in imi-

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tation of this pattern, beſides the *Lords* day weekly ſet apart for celebrating the work of our Redemption, require other ſolemnities to be obſerved yearly for a peculiar Commemoration of the moſt Signal parts of that *Redemption*?

The fourth Commandment being one of the Decalogue ſeems to be of ſo High a nature that man muſt not preſume to make the like, but it ſeems a doing the ſame, or of like nature to what God hath done in the fourth Commandment, if any man will make a neceſſary ſtated Holy day to the univerſal Church. Obj 4. Ibid.

1. Who goes about to make *a Neceſſary* ſtated Holy day to the *Univerſal Church*, ſure none beſides the *Church* of *Rome* pretendeth to give laws unto her. But what the *Univerſal Church* hath thought fit to obſerve, I hope our *Church* may prudently comply with, and call upon her Children ſo to do. 2*ly*, Is not this done as much by the ſtated *Feſtivals* which you allow of, as by thoſe you do condemn; was it not done as much by appointing the feaſt of *Purim* to be obſerved yearly, and *by ordaining that theſe days ſhould be remembred and kept throughout every Generation, every Family, every Province, and every City, and that theſe days of Purim ſhould not fail from among the Jews, nor the memorial of them periſh from their ſeed*? was it not done as much by *the whole Congregation of Iſrael* when they ordained that the days of the *Dedication* of the *Altar* ſhould be obſerved *from year to year by the ſpace of eight days*. And yet neither our *Lord*, nor any of the *Prophets*, charged them with violation of the 4th Commandment on that account, or with preſuming to do the like to that which God had done in the inſtitution of it. *Anſwer.* Eſth. 9. 27, 28. 1 Macc. 4. 59.

Where there is no law, ſure we are, there is no tranſgreſſion, but there is no law of God Commanding Obj. 5.

manding Christmas, or other Holy-days; therefore there is no trangression in not keeping them: But then it is not sure that there is no transgression in keeping them, therefore the surer side is to be taken.

Answer. 1. That this Argument plainly destroys his former grant of the expedience of observing, and enjoyning other Holy-days, for which no law of God commanding them can be produced.

2*ly*, That this Argument may be retorted thus: *Where there is no law forbidding, sure we are, there is no transgression, but there is no law forbidding the observation of Christmas, and other Festivals of our Church, and therefore there is no transgression in observing them*, and if our assurance that there is no transgression in not observing of these days depends on this, *that no law doth command their observation*, why are we not as sure that we transgres not in observing them being as sure *that no law doth forbid their observation*; wherefore we being sure of this that there is a law commanding us to yield obedience to the guidance and appointment of our *Superiors* in all lawful things; and sure, from what hath been discoursed, that the *Religious* observation of these days for the forementioned ends, is not only lawful, but expedient, let any Reasonable person judge which is the surer side, the observation of these days, as by *Authority* we are required, or the Refusal so to do.

Object. 6. §. 15. Others object against the observation of these days, that St. *Paul* condemneth his *Galatians* for observing *Months and Times and Years*, Gal. 4. 9, 10. And saith to his *Colossians*, *let no man judge you on the account of a Feast or a New Moon, or a Sabbath-day*, Colossi. 2. 16.

Answer. It is exceeding manifest that both these places only do concern the observation of those *Jewish Festivals*

Festivals which were commanded by the Law of *Moses*, by *Gentile Converts* to *Christianity*. For 1. the *Apostle* in the beginning of the fourth Chapter to the *Galatians* saith, that *Christ came to redeem those from the Law who were in bondage to its beggarly Elements that they might receive the adoption of sons*, and then puts the Question to his *Galatians* thus, *how* therefore *turn you again unto those weak and beggarly Elements to which you desire again to be in bondage*? And as an instance of their relapsing to that bondage he adds, *You observe Days and Months, and Times and Years*, viz. Those Months and Days and Yearly Festivals which were prescribed by the Law of *Moses*, and therefore saith, *I am afraid of you lest I may have laboured among you in vain*. And farther saith, *tell me, you that desire to be under the Law, do you not hear the law*? Plainly demonstrating that he reprehends them for their desire to joyn the observation of the Law of *Moses* to *Christianity*. In the 2d. Chapter to the *Colossians* he speaks expresly of *New Moons*, and *Sabbaths* which were proper to the *Jewish Pedagogy*, and of such Festivals as were *Shadows of things to come*, and such were properly the *Jewish Festivals*, and they only. 2*ly*, That he speaks only of the observation of them by the *Gentile Convert* to *Christianity*, is evident from the severity of his reprehension of them, as being *a reducing them to bondage*, and that which made *his labour vain among them*, whereas he being an *Hebrew* of the *Hebrews* did himself observe the feast of *Pentecost*, and did permit the observation of them for a season to the weaker *Jew*, Rom. 14. 5, 6. Hence also 3*ly*, It is evident that he speaks only against the observation of these days from the opinion of their necessity to the justification of the *Gentile Christian*, or from an opinion of their obligation to observe the Law of *Moses*, as his whole disputation in his *Epistle* to the *Galatians* doth plainly shew, wherefore our *Festivals* being not *Jewish*, nor such as were commanded by the *Ceremonial Law*, nor *Shadows* of things future, nor observed by us out of opinion of any such necessity as hath been mentioned, they cannot be concerned in those words of the *Apostle*, nor can they with any colour be esteemed *Yokes of bondage*, or *weak* and *beggarly Elements*; as were these *Jewish Feasts*, any more then weekly Lectures, or stated fasts for publick judgments, or stated *Festivals* for the remembrance of publick mercies can be so accounted. But tho this Exposition of these places be so evident that he who runs may read it, yet do *dissenters* thus object against it:

Gal. 4. 3, 5.
v. 9.
v. 10.
v. 11.
v. 21.
v. 16, 17.
Act. 18. 21. 20. 16.

Object. 'If the Apoſtle ſpeak only of Judaical days, either he 'condemneth the obſervation of the ſame feaſts *materialiter* that is, the obſerving of the ſame days the 'Jews obſerved, or *formaliter*, that is, he condemns 'the obſerving of them with ſuch a meaning, after 'ſuch a manner, and to ſuch an end as the Jews did; 'if the former, then, ſay they, their own feaſts of 'Eaſter and *Whitſunday* will be condemned, becauſe they 'were obſerved by the Jews, if they aſſert the latter, 'this cannot be true, for the *Apoſtle* condemns, that 'obſervation of theſe days which was done by thoſe 'Galatians who believed that Chriſt was already come, 'and therefore could not keep them as figures of his 'coming, as the *Jews* did, but rather as memorials, ſaith 'Cartwright, that he was already come; ſo Gilleſpy.

Diſp. p. 48.49.

Anſwer. The *Apoſtle* plainly condemns the obſervation of theſe days by *Gentile* Converts, whether *Coloſſians*, or *Galatians*, upon account of any obligation lying on them from the Law of *Moſes* ſo to do; now I hope Mr. *Gilleſpy* will grant that the *Galatian Chriſtians* might think themſelves obliged to obſerve the Law of *Moſes* by being circumciſed, and keeping of the *Feſtivals* preſcribed by it. 2*ly*, He alſo condemns the obſervation of them by *Gentiles* to the ſame end, the *Paſſover* in memory of their deliverance from *Ægypt*, the feaſt of *Pentecoſt* in memory of Gods kindneſs in giving his Law to them at that time, the feaſt of *Tabernacles* in memory of their Divine protection in the wilderneſs, their weekly *Sabbaths* in memory of their deliverance from *Ægyptian Thraldom*, and to theſe ends the *Judaizing Gentile* Converts might obſerve them. 3*ly*, The *Judaizing Chriſtians*, believed that the *Meſſiah* was already come, and yet conceived themſelves obliged to obſerve theſe *Feſtivals*, not as *Shadows of things to come*, but as *Feſtivals* commanded by the Law of *Moſes*, and ſo might alſo thoſe *Gentile* Converts whom they had perverted.

CHAP.

CHAP. X.

The Contents.

The Propoſition that a preſcribed Form of Liturgy may lawfully be uſed in publick Worſhip, 1. Becauſe ſuch a Form is not forbidden, either directly or indirectly in the word of God. Not, 1. by the command to pray always in the Spirit, Eph. 5. 18. *and in the Holy Ghoſt,* Jude 20. 2. *Not by our Lords command to his Diſciples, when they were brought before Kings and Rulers for his ſake, not to meditate what they ſhould ſay,* Matt. 10. 19. *Nor, 3. by the promiſe of the Spirit to help our infirmities,* Rom. 8. 26, 27. *Nor, 4. by the commands not to neglect our Gifts,* 1 Tim. 4. 14. *but as we have received the Gift, ſo to miniſter,* 1 Pet. 4. 10. Rom. 12. 6. *Nor, 5. from Gods Promiſe to pour out upon his People the Spirit of Supplication.* §. 1. *To pray in the Spirit,* 1 Cor. 14. 15. *is, 1. to pray by the immediate Aſſiſtance and Operations of the Holy Spirit. 2 To uſe the gift of Tongues in Prayer, and pray in words not underſtood by him that prayed.* §. 2. *To the Objection that forms of Prayer do ſtint the Spirit, it is anſwered, 1. That if this be meant of the Spirit of the Miniſter, it may, and in ſome caſes muſt be ſtinted by Precept Apoſtolical. 2. That Chriſt did ſtint the Spirit of his Diſciples by preſcribing them a form of Prayer. 3. That the Directory doth the ſame by preſcribing the matter of Prayer, if the Objectors mean that a Form of Prayer doth ſtint the Holy Spirit. 1. That it cannot be proved that the Spirit is*

injured by preſcribing a Form. 2. *That the Directory and all premeditated Prayers do the ſame thing.* §. 2. *Secondly, Becauſe our Bleſſed Lord hath commanded, and approved of a Form of Prayer.* §. 3. *Four Corollaries thence,* ibid. *Thirdly, Becauſe Forms of Prayer have conſtantly been uſed in the Church of God from the third Century.* §. 4. *Fourthly, Becauſe all premeditated Prayer is in effect a form, ſo that we muſt either pray without conſideration, or by form.* §. 5. *Six advantages of Praying by a preſcribed Liturgy in the publick ſervice of God.* §. 6.

THE Ceremonies required by the *Church* being own'd as lawful, and her *Feſtivals* approved as ſuch, no Exceptions can be farther made againſt Communion with her, beſides thoſe which do concern her *Liturgy*, and thoſe I ſhall conſider in handling theſe two Propoſitions,

1. *That a preſcribed Liturgy is lawful.*

2ly, *That there is nothing in the preſcribed Liturgy of the Church of* England, *to which her Lay Members may not yield obedience, or which can render their Communion with her ſinful, or unlawful to them.*

§. 1. *That a ſtinted Liturgy, containing a preſcribed Form of words is lawful;*
Prop. 1. *and that Diſſenters therefore cannot reaſonably ſcruple to join in Prayer with the Congregation where ſuch a Liturgy is uſed.* This I prove

Argum. 1. 1. Becauſe ſuch a *Liturgy* is not forbidden in the Word of God; now *Sin being the tranſgreſſion of the Law,* there can be no tranſgreſſion in doing that which is forbidden by no Law. Moreover, where there is no command,

mand, there is no duty, and therefore no tranſgreſſion by neglect of Duty, but holy *Scripture* doth afford no Precept commanding us to Pray without a Form, and therefore we cannot tranſgreſs by the neglect of Duty, though we do not ſo Pray.

Now that a ſtinted *Liturgy* is not forbidden, needs no other proof than this, that no ſuch prohibition can be ſhewed from *Scripture*; but yet, *ex abundanti*, I thus argue, that which is not forbidden in general, by virtue of the Precept which commands us, *not to add unto the word of God*, nor in particular by any Precept which in words direct, or conſequential, forbid us, when we Pray, to uſe a form, is not at all forbid. But thus it is with reference to a *ſtinted Liturgy*, Ergo.

And 1. That the uſe of ſtinted Forms of Prayer, not preſcribed in *Scripture*, is not forbidden by virtue of this Precept, which commands us *not to add unto the word of God*, is evident,

1. From the expoſition I have already given of thoſe words.

2*ly*, Becauſe no reaſon can be given, why praying by a Form ſhould be eſteemed *adding to the word of God*, rather than Praying without a Form; God having in the *Old Teſtament* commanded Prayer by Form, but never Prayer without it.

3*ly*, The *Jews* to whom this prohibition of *adding to the Word* was given, did, as I have obſerved from Dr. *Leightſoot*, and as the Learned Mr. *Selden* hath informed us, uſe *eighteen Prayers or Benedictions called in the Gemara, compoſed or appointed Prayers*, that theſe were *inſtituted by* Ezra *and his conſiſtory, to*

Not. in Eutych. p. 43. p. 41, 42.

be uſed by every one daily by Law, or received cuſtome; and that *this remedy was applyed by the men of the great Synagogue*, Ezra *and his hundred and twenty Collegues after the Babyloniſh Captivity, that they might not recede, either in the matter of their Prayers, or their expreſſions, from the Form of Piety commanded them by God.*

Leight. *Temple-Service*, p. 69. p. 173. They alſo preſcribed a Form of Confeſſion to be uſed by the People when they offered their *Treſpaſs-Offerings*, and by the *High-Prieſt*, when he confeſſed over the live Goat *the Iniquities of the Children of Iſrael*: And laſtly, it was ordinary for their *Teachers* to compoſe Forms for their Diſciples, as is obſerved by

In Mat. 6. 9. Dr. *Leightfoot*; by all which conſiderations, it is evident that they conceived not ſuch Forms forbidden by the prohibition, *to add unto the word of God.* And,

4*ly*, *John* taught his *Diſciples* a Form of Prayer, and *Chriſt*, not only joined with the Forms which were appointed to be uſed in the *Jewiſh Church*, but did himſelf preſcribe a Form of Prayer for his *Diſciples*; by all which inſtances, it is demonſtratively evident that Forms of Prayer were not forbidden by virtue of the Precepts commanding the *Jews not to add unto the Word of God.*

2*ly*, That there is no eſpecial Precept in the *Old*, or the *New Teſtament*, which doth in words direct or conſequential forbid the *Chriſtian*, when he prays, to uſe a Form, will be apparent from an impartial conſideration of what is offered from Scripture, by way of objection againſt the uſe of Forms, *viz.* that they are contrary to Scripture, Precept, Promiſe and Example.

1. To Scripture Precept, for that, ſay they,

they, commands us *to pray always in the Spirit*, Ephes. 6. 18. and *in the Holy Ghost*, which in the Scripture Language is Praying by the *Gift*, and the *immediate assistance* of the *Holy Ghost*, and so is not consistent with Praying by prescribed Forms. Jude 20.

The same Persons who are here bid *to pray in the Spirit*, are in the foregoing Chapter exhorted *to be filled with the Spirit*, *speaking to themselves in Psalms, and Hymns, and spiritual Songs*: And yet *Dissenters* dare not hence conclude that they must sing *ex tempore*, and not in stinted Metre; why therefore do they plead from the like words in the forecited places, that they are bound to Pray *ex tempore*, and not in stinted words? do they not sing the Psalms of *David* as they have been translated into *English Metre*, and other Hymns composed by Pious Men? do not these Psalms and Hymns contain Prayers and Petitions, as well as thanksgivings? yea, is not thanksgiving it self in *Scripture* reckoned as one part of Prayer, as is apparent from these words, *the Pharisee prayed thus, God I thank thee that I am not as other men are*, Luk. 18. 11. *I will pray with the understanding, else how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks*? 1 Cor. 14. 15, 16. Now I would gladly know why, notwithstanding these *Scriptures*, it should be lawful to use a Form of Prayer in Verse, and not in Prose; whether the Spirit be not as able to assist them in the first as in the latter? or by what passage in these *Texts* the latter is forbid more than the former? *Answ.* 1. Eph. 5. 18, 19.

2*ly*, If Praying by a Form be inconsistent with Praying *in the Spirit*, and *in the Holy* *Answ.* 2.

Ghoſt, then muſt the uſe of the *Lords Prayer* be ſo, and conſequently we cannot uſe it in our Publick Worſhip without tranſgreſſing of theſe Precepts.

Anſw. 3. 3*ly*, I anſwer, that Praying *by the Spirit*, and *in the Holy Ghoſt*, in the forementioned places, may only ſignifie praying for ſuch things, and in ſuch a manner as God hath by his Spirit taught us in the *Holy Scripture*; and with ſuch Spiritual Fervency, and Conſtancy, and other *Chriſtian* Graces as he exciteth in us: that this moſt likely is the import of the words in both theſe places, may be argued from this conſideration, that in both places all good *Chriſtians* are exhorted to pray *in the Spirit*, and *in the Holy Ghoſt*; now praying by the Spirit, as it importeth praying *by the immediate aſſiſtance of the Holy Spirit*, or the *Spiritual Gift* mentioned in Scripture, is praying *with the Gift of Tongues*, to which all Chriſtians could not be exhorted, becauſe ſaith the Apoſtle, *all could not ſpeak with Tongues*, 1 Cor. 12. 30. 2*ly*. Becauſe *Tongues being for a ſign not to believers, but to unbelievers*, v. 22. It cannot rationally be ſuppoſed this Gift ſhould be vouchſafed to Believers in their private Prayers, of which here the *Apoſtles* ſeem to ſpeak. 3*ly*. The *Apoſtle* here exhorteth the *Epheſians* to pray ἐν παντὶ καιρῷ ἐν πνεύματι, *always in the Spirit*; whereas the miraculous aſſiſtance of the Spirit in this duty being free, what aſſurance could the *Epheſians* have of praying always by it. Moreover he preſcribes the matter of their Prayer, exhorting

v. 19. them *to pray for him that utterance might be given him, that he might open his mouth boldly, to make known the myſtery of the Goſpel*, which he would

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would ſcarce have done, had he conceived that they were ſtill to pray by the immediate aſſiſtance of that Spirit, who needed no directions what he ſhould ſuggeſt.

In the *Epiſtle* of St. *Jude*, praying *with the Holy Ghoſt*, is joined with *building up themſelves in their moſt holy faith, and keeping themſelves in the love of God*; theſe being therefore duties put into our power, and to be improved by our induſtry, not to be given by the miraculous aſſiſtance of the *Holy Ghoſt* without our induſtry; why ſhould we think otherwiſe of that praying *by the Holy Ghoſt*, to which we here are equally exhorted? if then this be the import of praying by the Spirit, certain it is that we may pray thus by the Spirit though we uſe a Form; for the matter of the Form may contain only what is good, and acceptable in the ſight of God; and he that uſeth it, and they who do join with him, may do it in Faith and Fervency, and with all other requiſites unto an acceptable Prayer. But,

2*ly*, If by praying *in the Spirit*, and *in the Holy Ghoſt*, we are to underſtand praying by that *Spiritual Gift*, which was vouchſafed to ſome *Chriſtians* in the *Apoſtles* days, by which they were enabled by the immediate, and the miraculous aſſiſtance of the Holy Spirit, to indite, or uſe ſuch Prayers as ſuted to the wants of the *Chriſtians* of thoſe times, as *Grotius* and Dr. *Hammond* think: Let it be then obſerved, that theſe miraculous Gifts being now ceaſed, we are no more concerned in theſe Precepts, than we are to *anoint the ſick with oil*, when we pray over them according to the preſcription of St. *James*. Now that theſe Gifts are ceaſed, and that no man can James 5. 14.

now pretend to the miraculous, extraordinary, immediate infusions of the Gift of Prayer; and therefore that the *Holy Ghost* doth only now assist us by those ordinary and external means, which do improve our understanding, and instruct us what we ought to do; and therefore to desire Grace to do, is evident from these considerations:

1. That were this otherwise, our Prayers would be of Divine Inspiration, and therefore as *Canonical* as Holy *Scripture*, and as fit to be preserved as a Guide or Rule of Faith, or at the least, of Prayer; which yet *Dissenters* have not the confidence to say.

2*ly*, Then also the same Persons may pretend to *sing*, and *Prophesie*, and *Preach* by the miraculous, and the immediate assistance of the *Holy Ghost*; for where the *Apostle* maketh mention of praying by this Gift of the Good Spirit, he also speaketh of *Singing* and *Prophesying by the Spirit*, whereas *Dissenters* have not the confidence to pretend unto the latter, and therefore have no reason to lay claim unto the former. Now hence it follows,

That diligent perusal of the Holy *Scriptures*, and meditation of those things which we do chiefly want, and it doth most concern us to desire, is the best way to purchase the assistance of the Holy Spirit, and to obtain that which is called the Gift of Prayer; and therefore that to Pray by a premeditated Form, must be more properly to Pray by the assistance of the Holy *Spirit*, than to pray *ex tempore*.

Our Saviour forbiddeth his *Disciples*, *when they shall be brought before Kings and Princes*, Matt. 10. 19. *to take thought, or meditate, how or what to speak*,

speak, because it shall be given them in that hour what they shall speak, and because *it is not they that speak, but the Spirit of his Father that speaketh in them.* Now hence they argue *à fortiori* thus, would God assist them to plead at an *Heathen Tribunal*, and not at the Throne of Grace? Mark 13. 11.

That the Persons with whom we have to do, though they will not prescribe a Form, yet do they allow of meditating before we Pray; nay, they prescribe the matter of the Prayer, saying, *the Minister is to call upon God to this effect*; now both these are as much against this promise, as is the using of a Form; for the Text saith, *do not ye meditate, take you no thought πῶς ἢ τί, how or what you shall speak*; and the promise is peculiar for the τί, *it shall be given what you shall speak*: it therefore is unreasonably urged against Forms, by them who do allow of meditation, and of prescribing the materials of Prayer. *Answ.* 1. Directory, p. 14.

This promise belongs not to us, but to the *Primitive Martyrs* and Confessors of *Christianity* before the *Heathen World*, who were to be converted to it; and then there is no reason to extend it to other cases, for otherwise it may as plausibly be urged thus for an immediate assistance in preaching of the Word, would God assist men in speaking for themselves, and not for him? in speaking for the preservation of their Bodies from temporal, and not in speaking for the preservation of the Souls of others from external destruction; and so we must not only Pray, but Preach also *ex tempore*, and from immediate assistance of the *Holy Spirit*. *Answ.* 2.

Thirdly, The words which these men spake, *Answ.* 3.

were

were not their own, but were the dictates of the *Holy Ghoſt*, and therefore their *Apologies* were of Divine *Authority*, and many of them are to this day received as parts of *Scripture*, or the Word of God; but will any man in his wits admit or urge this conſequence, *our Lord promiſed to aſſiſt his Apoſtles when arraigned before Heathen Judges for his ſake, by miraculous inſpiration; therefore in every ordinary caſe of Prayer, he will aſſiſt all the faithful by the ſame inſpiration*; or will theſe very Perſons arrogate thus much to themſelves, or their own Prayers, that they proceed from the ſame *ſpecial* and *divine aſſiſtance*?

Object. 3. Rom. 8. 26, 27. 'God, ſay they, hath promiſed his good 'Spirit to help our infirmities, when we 'know not how to Pray as we ought; and 'therefore by tying of our ſelves to a pre-'ſcribed Form, we prejudice the aſſiſtance of 'this Holy Spirit, and do not ſuffer him to 'help our infirmities by teaching us to Pray, 'when we our ſelves do not know how to 'do it.

Anſw. 1. The Spirit is here ſaid to help our infirmities, by making interceſſion for us *with ſighs and groans unutterable*, and therefore cannot be *a ſpirit of utterance*: yea, it is farther intimated, that he alone who is the *ſearcher of the heart* doth underſtand *the meaning of the ſpirit*: the Perſon therefore whom he thus aſſiſts, is one who doth not underſtand his meaning; and therefore neither can, nor ſhould thus Pray in publick, where he is obliged to Pray, not only *with the ſpirit, but with the underſtanding alſo*; this therefore certainly can be no promiſe or example of the aſſiſtance of the Spirit, in pouring forth extemporary Prayers in publick.

V. 27.

1 Cor. 14. 15.

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publick. 2*ly*. The assistance of the Spirit promised here, is only in the time of great temptations and afflictions, and when we know not what to Pray for, and therefore can with no shew of reason be extended to the continual assistance of the Spirit at all times. 3*ly*. That excellent Person who hath writ with great accuracy of Judgment, touching the *operations of the Holy Ghost*, hath made it evident beyond all possible exception, that this Text makes nothing for the pretence of uttering the suggestions of the Spirit in extemporary Prayer; but that, if by the intercession of the Spirit we understand his interceding for us in the proper sense, the import of the Words is this, *viz*.

Chap. 5. §. 6. from p. 218. to 230.

'The Gospel of Christ affords us this re-
'lief against impatience under afflictions, that
'whereas we know not whether afflictions,
'or deliverance and ease be best for us at pre-
'sent, and consequently as to these respects
'know not what to pray for in particular,
'the Spirit of *Christ* intercedes for us with
'*unuttered groans*, i. e. earnestly and power-
'fully (for by an inexpressible desire we com-
'monly understand one that is vehement)
'and God who searcheth our hearts, and un-
'derstands that we do sometimes desire such
'things as tend not to our advantage, know-
'eth also what the Spirit intercedeth for, and
'that he requests in our behalf better things
'for us than we do our selves; for we are e-
'ver ready to desire κατ' ἄνθρωπον, such things
'*as seem best to man*, but he asks κατὰ θεὸν,
'what *God* knows to be best for us.

But if the *Holy Ghost* is only said *to intercede* for us, by enabling us to do so, then will the words

words admit this *Paraphrase*, 'Whereas, when 'we pray for deliverance from afflictions, we 'know not whether it be best for us to have 'our desires granted; the *Holy Spirit* enclines 'us to an entire submission of our selves to 'the Divine Will, and together with our most 'earnest prayers of that kind, there is all a-'long mingled that secret and more vehe-'ment desire of what God seeth best for us, 'which is a Grace of the *Holy Spirit*, where-'by the forwardness of our appetites after 'the ease and comforts of this World is cor-'rected and governed: Now though this ear-'nest request be not uttered, the particular 'matter of it being not yet known, since we 'are ignorant what will be most profitable 'for us; yet *he that searcheth the heart*, un-'derstands it perfectly, and knows that we 'vehemently desire not so much that delive-'rance or worldly advantage, which is the 'matter of our uttered groans and prayers, 'as that good which the Spirit moveth us to 'pray for, and which we cannot particularly 'utter, that namely which God seeth best for 'us. This indeed is a desire of the heart, 'which proceeds from a Divine cause, and 'God is so pleased with it, that he will not 'fail to grant it; so that if afflictions con-'tinue, *we know they shall work together for* '*good*, and thus the *Holy Spirit* relieveth us 'under our infirmities and distresses, by bring-'ing all our worldly appetites under submis-'sion to the pleasure of Divine Wisdom and 'Goodness.

Object. 4. 'Moreover it is objected, that we are re-'quired to use the *Gifts* vouchsafed to us 1 Pet. 4. 10. not to *neglect* our *Gifts*, 1 Tim.

'1 Tim. 4. 14. *Having Gifts different vouch-* Rom. 12. 6.
'*safed to us according to the different Grace of*
'*God*, to imploy them for the publick good.
'Having therefore, say *Dissenters*, such a Gift
'of prayer, we are engaged to imploy it in
'the publick Worship for the benefit of o-
'thers, and therefore cannot submit unto
'those Forms which lay upon us a necessity
'of neglecting this our Gift.

That though these places are produced in *Answ.* 1.
favour of the supposed gift of prayer, yet
do they speak of no such thing, but all of
them touching the gift of publick teaching
of the Word of God. Thus *v. g.* the χάρισμα or *Gift* of *Timothy* is, say *Interpreters*,
munus publicè docendi, *the gift of publick teaching*; and this doth the connexion of the words
most fairly plead for, *viz. give attendance to* V. 13.
reading, exhortation and doctrine, neglect not the gift, &c. The Speaker in St. *Peter* is, say the
Commentators on that place, *the instructor and teacher of the People*, *is*, qui prædicat verbum
Dei in Ecclesia, *he that preacheth the word of God in the Church*. The gifts in the 12*th* of the
Romans, are *prophesying*, *teaching*, *exhortati-* V. 6.
on; since then *Dissenters* think not themselves
obliged to perform these things *ex tempore*,
by vertue of these precepts, but chuse to do
them in a Form of words, why should they
think themselves obliged to pray *ex tempore*
by vertue of these words? for that *prophesying*, *preaching* and *exhortation* are χαρίσματα
or *spiritual gifts*, these Texts inform us more
plainly than any other do, that prayer is so; *quis*
tum discrevit? who therefore made the difference, that the one should be performed *ex*
tempore, the other not?

All

Answ. 2. All these Texts seem to speak not of such ordinary gifts as are *invention* and *elocution*, but of the *extraordinary gifts* vouchsafed then unto the *Church*; for in all the forecited places the word is χάεισμα, which doth most properly import such gifts. Such also was undoubtedly the gift vouchsafed to *Timothy*; such were *prophecy*, *teaching*, *exhortation*, 1 Cor. 12. 10, 29. 14. 3. such also was διακονία, *ministry*, for the *Deacons* were to be *men full of the Holy Ghost and Wisdom*. Acts 6. 3. and they most likely are the ἀντιλήψεις, *helps* mentioned among *spiritual gifts*, 1 Cor 12. 28. and if so, all these places must be impertinently alledged to prove that ordinary gifts may not be stinted.

Answ. 3. These precepts cannot rationally be supposed to enjoin the use of any of these gifts, farther than may consist with *order* and *edification*, the *peace* and *union* of the *Church*, and with subjection to the *Prophets*; and then they cannot so enjoyn their exercise as to disturb her *order*, *peace* and *union*, and to oppose our selves to the prescriptions of her *Prophets*, especially considering that the *Church* doth not wholly lay restraint upon the use of this supposed gift; no, not in publick, but doth permit us to exercise it in our Prayers *before* and *after Sermon*.

Object. 4. Zech. 12. 10. 4*ly*, It is objected thus, 'That God promised under the Gospel times *to pour out upon his people the Spirit of grace and supplication*; 'and such a Spirit being given, as are all the 'gifts of God, *for the edification of the Church*, 'must not be hindred.

Answ. 1. There is no certain evidence that God here speaketh any thing of Prayer, for what we render

render *ſupplication*, is by divers *Interpreters*, the *Chaldee Paraphraſt*, the *Septuagint*, the *Syriack* and *Arabick* Verſions, agreeably to the derivation of the word, rendred mercies and compaſſions; by others, *the ſpirit of lamentation.*

There is no evidence that God here promiſeth the gift of praying fluently, by the immediate aſſiſtance of the *Holy Spirit*; for the effect of what is promiſed here, is not *Spiritual Hymns* or *Prayers*, not that they ſhall fluently expreſs themſelves in prayer, but that they ſhall *look on him whom they have pierced, and ſhall mourn*; ſo that men may with equal reaſon argue hence for *extemporary ſorrow*, and againſt ſuch conſiderations as ſerve to work this ſorrow in us, as for extemporary prayer, and againſt ſuch conſiderations as may prepare us to put up our addreſſes duly to the God of Heaven. *Anſw.* 2.

There is no evidence, that if the Spirit of prayer be promiſed here, this promiſe doth reſpect our Age; and men may argue with equal reaſon, from the promiſe made by *Joel*, that *in the latter days God would pour out his ſpirit upon all fleſh*, &c. that we may now expect *Prophetick Viſions*, *Dreams* and *Propheſyings*, as from this promiſe of the Prophet *Zechary*, that we may now expect the miraculous aſſiſtance of Gods Spirit in prayer. *Anſw.* 3. Joel. 2. 28.

It is ſaid, 1 *Cor.* 14, 15. *I will pray with the ſpirit*; now though there is no ſhadow of an Argument in theſe words, to countenance extemporary prayer, yet may it be uſeful for undeceiving ſome of our *Diſſenters* to obſerve, *Object.* 5. §. 2.

1. 'That there was, when this *Epiſtle* was 'endited, *a ſpiritual gift of prayer which Chriſti-*

'*ans*

'ans exerciſed in their Aſſemblies, by the immediate aſſiſtance and operation of the Holy Spirit. For the *Apoſtle* in the 12*th* Chapter of this *Epiſtle*, propounds to treat touching *ſpiritual gifts*, beginning of his treatiſe thus,

1 Cor. 12. 1. 'concerning ſpiritual gifts, *Brethren*, *I would* 'not have you ignorant; and this diſcourſe he carries on to the end of the 14*th* Chapter, where in the 15*th v.* we read theſe words, 'I will pray with the ſpirit, *I will pray with the* 'underſtanding alſo; to pray then *with the ſpirit*, is to pray with this *ſpiritual gift*, for of thoſe Gifts the *Apoſtle* ſpeaketh in the whole diſcourſe; and foraſmuch as he applyeth this *ſpiritual gift* to prayer, ſaying, *I will pray with the ſpirit*, 'tis certain he affirms that there was then a *ſpiritual gift in the Church enabling them, to whom it was given, to pray in words ſuggeſted by the holy ſpirit; or to make and utter upon the ſudden, a new prayer ſuiting the condition of the then preſent Church of God.*

2*ly*, It is extremely evident, that *praying with the ſpirit* then, was uſing of *the gift of tongues* in prayer, as is apparent from theſe words; *if I pray with an unknown tongue, my ſpirit prayeth*, v. 14. *i. e.* my *ſpiritual gift* is exerciſed. And 2*ly*, becauſe the *Idiot could not ſay Amen to him that prayed by the ſpirit*, becauſe *he underſtood not what he ſaid*, v. 16. 3*ly*, From theſe words of the *Apoſtle*, *I ſpeak with tongues more than you all, and yet had rather ſpeak five words in the Church with my underſtanding, that I might teach others, than ten thouſand words in an unknown tongue*, v. 18, 19. Moreover, that it was alſo praying what he *underſtood not*, is evident, 1. Becauſe praying *with the underſtanding*

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ſtanding is oppoſed to it. 2. Becauſe *the mind* of him who prayed by the Spirit *was unfruitful*, *v.* 14. 3. Becauſe he is bid *to pray that he may interpret*; if then *Diſſenters* deſire thus to pray, let them do it, let us hear them pray in *unknown tongues*, and when they do ſo, they will only pray after the *Roman* manner diſapproved of by St *Paul*, who commands ſuch perſons *to be ſilent in the Church*, verſ. 28. V. 13.

3*ly*, When this *Spiritual Gift* was exerciſed, the *Apoſtle* plainly ſaith, that it was better *to pray with the underſtanding*, i. e. with words that might be underſtood by others, than to pray with this *ſpiritual Gift*, where there was no Interpreter, and in that caſe commands them who enjoined this Gift *to keep ſilence in the Church*. And hence it follows unavoidably, that in ſome caſes it was not only lawful, but even neceſſary, in order to edification, that they ſhould *ſtint* this Gift; if therefore the immediate operations of the *Holy Spirit* may be ſtinted in the *Church*, much more the Gift of Elocution. Moreover theſe Gifts were to be ſtinted by a *Revelation* made to another perſon, *verſ.* 30 by *ſubjection to the Prophets*, *verſ.* 32. by the Rules of *order*, *verſ.* 33, 40. and they were to give place to *Charity*, and the *edification* of the *Church*, *verſ.* 1, 4, 12. if therefore Charity, Edification, Order, were to be preferr'd before theſe Gifts of the Good Spirit, much more ſhould *Charity*, the *Peace*, the *Union*, the *Order* of the *Church* prevail to cut off our pretences to the exerciſing of this meaneſt of all Gifts; if bleſſed *Paul* ſo undervalued that Praying by the Spirit which was the fruit of his immediate aſſiſtance, that he preferred Edifying the *Church* a *thouſand* de- V. 19. 28.

grees beyond it, I ſuppoſe he would have preferred the *edification* of the *Church* before that Praying by the Spirit which men uſually learn, and do obtain to by the help of Dr. *Wilkins*'s *Diſcourſe* upon *the Gift of Prayer*. Now ſure 'tis matter of concern towards the *Edification* of the *Church* to obey Superiors, to preſerve Peace, Order, Union in the *Church*, as much as may be, to conſent together in our Petitions, and with *one mouth to glorifie God*, to ſecure the publick Service from dark, extravagant, erroneous Petitions, too oft put up by the contenders for, and practiſers of this Extemporary Devotion. If therefore care ought to be taken that our publick Sacrifice ſhould be, as near as can be, without blemiſh, and
Mal. 1. 13, 14. that we do not offer unto God *the lame* and *the blind*, I think this cannot be done better than by preſcribing of a well compoſed form of prayer to be dayly offered up unto God as our *Morning* and our *Evening Sacrifice*.

Laſtly, Whereas it is objected, 'That in 'ſet Forms of prayer we reſtrain and confine 'the Spirit, and in conceived prayers the 'Spirit is free, unlimited, and unconſtrained. I Anſwer, That by *reſtraining of the Spirit*, the *Objectors* mean the *reſtraining* of their *own* Spirits, or of the *bleſſed* Spirit: If by reſtraining of the Spirit they mean *reſtraining the ſpirit of the Miniſter*, I ask,

1. 'Why his Spirit may not be reſtrained 'by the wiſdom of his *Superiors*, as well as the 'ſpirit of the people by his conceived prayer? 'And tell me, is not their ſpirit reſtrained 'when the *whole Congregation* is confined to the 'form of this one mans compoſing, or unto 'words which on a ſudden he doth utter?

2. 'Did

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2. 'Did not Christ restrain the Spirit of his 'own *Disciples* when he taught them to pray 'the *Lords Prayer?* if he had only said *pray 'thus, after this manner*, and given only a *Di-'rectory* for the matter of prayer, this was a 'restraint: but if he said, *pray this*, or *pray 'these words*, as I shall prove he did, he then 'prescribed both the matter and words too; 'and therefore did restrain the Spirit of his '*Disciples* as truly as any other form could do.

3. 'The Spirit of the *Minister* must in 'some cases be restrained, and that by pre-'cept *Apostolical*, for otherwise what means 'St *Paul*, by saying, *the Spirit of the Prophets* 1 Cor. 14. 32. '*must be subject to the Prophets*; what greater 'restraint than subjection? for if subjected, 'then they must be ruled; if ruled, then 'limited or prescribed unto, and as much 'under restraint as the Spirit of the *superior 'Prophets* shall judge convenient.

'In fine, when the *Assembly* of *Divines* ap-'pointed the matter of prayers to all parti-'cular *Ministers*, was that appointment by 'the Spirit or no? if no, then, for ought ap-'pears, the *Directory*, not being made by 'Gods Spirit, may be an enemy to it. But if 'this appointment were by the Spirit, then 'the determination, and limitation of the 'Spirit in either sense is by the Spirit himself, 'and such indeed is every pious and prudent '*constitution* of the *Church* in matters spiritu-'al; such was that of St *Paul* to the *Corinthi-'ans* when he prescribed orders for *publick 'Prophesying*, and *Interpretation*, and *speaking 'with Tongues*. All these are Answers to this 'Objection transcribed from the *excellent Bi-'shop Taylors* Discourse concerning *Prayer ex*

tempore. And it ſeems reaſonable to ſuppoſe with him, *that after all theſe Anſwers, this Objection ſhould trouble us no more.*

If by the Spirit, they mean the *Holy Spirit*, I enquire,

1. 'By what Argument ſhall any man make 'it ſo much as probable, that the *Holy Ghoſt* 'is injured, if every private Miniſters Spirit 'ſhall be guided, and ſo by neceſſary conſe-'quence limited by the *Authority* of the *Church*? 'What prohibition, what Law, what Reaſon, 'or Revelation is againſt it, what inconveni-'ence in the nature of the thing? for can 'any man be ſo weak as to imagine a deſpite 'is done to the Spirit of Grace, when men 'pray by ſuch well compoſed Forms as the 'whole *Church* approves of, and doth not, in 'oppoſition to them, uſe his private Gift? '2. Is not the Holy Spirit as much reſtrain-'ed by premeditated prayers, ſince the de-'ſign of that premeditation is only to conſi-'der after what form, or manner, they ſhould 'pray, for what, and in what words, ſo that 'the *Holy Spirits* aſſiſtance is reſtrained to their 'conceptions and meditations; men there-'fore muſt be bound to pray they know not 'what, or elſe, according to this Objection, 'muſt lay reſtraints upon the *Holy Spirit*. '3. Doth not the *Directory* that thing which 'is here called reſtraining of the Spirit? Doth 'it not appoint every thing but the words, 'and after this, is it not a goodly *Palladium* 'which is contended for, and a princely li-'berty they leave unto the Spirit, to be free 'only in ſupplying the place of a *Vocabulary*, 'or a *Copia Verborum*, for as for the matter it 'is all there deſcribed and appointed, and to 'theſe

'theſe determinate ſenſes the Spirit muſt aſ-
'ſiſt, or not at all, only for the words he ſhall
'take his choice. Now I enquire, which is
'the moſt conſiderable of the two, Senſe or
'Language, matter or words? if the for-
'mer, is it not a greater injury to the Spirit
'to reſtrain his matter, than to appoint his
'words; ſo that in the greater of the two the
'Spirit is reſtrained when his matter is ap-
'pointed, and to make him amends for not
'truſting him with the matter without our
'directions and limitations, we truſt him to
'ſay what he pleaſeth, ſo it be to our ſenſe.
'4. Is it not as much a reſtraint of the Spirit to
'ſing a Pſalm in Metre by appointment, as to
'uſe a Form of Prayer and Thankſgiving by ap-
'pointment? & yet this is done daily by *Diſſen-*
'*ters* without any ſcruple made, which ſeems to
'argue great partiality, or want of judgment.

There being then no Scripture precept, no evidence of reaſon againſt Forms of prayer, we may hence rationally conclude that they are lawful; For had it been the will of God that publick prayers ſhould be performed by *Chriſtians* in an extemporary manner, and not by forms, we may rationally conceive the Holy Spirit, who is the Spirit of ſupplication, would ſomewhere have admoniſhed us to pray *ex tempore*, and to beware of Book-prayers and the uſe of Forms, as well as of neglecting this duty altogether, or performing it in a careleſs and undue manner; and this the rather becauſe Forms of Prayer and Thankſgiving were uſed in the *Jewiſh Church*, and becauſe the modeſty of many good *Chriſtians*, and the inabilities of many more would naturally prompt them to the uſe of ſo ready a help

to Devotion as pious and uſeful Forms of prayer are, but ſo far are we from finding any command in *Scripture* to pray upon ſuddain invention, that we find no preference given to this way in *Scripture* above the uſe of Forms, but rather the contrary, for when our *Saviour* taught his *Diſciples* to pray, he enjoined them the uſe of a form. As for all other vices by which this duty is corrupted, or rendred leſs acceptable to God, the *Holy Ghoſt* hath fully cautioned us againſt them, putting in caveats againſt *Battology*, or *much ſpeaking*, againſt performing of this duty for *oſtentation*, againſt *honouring God with our lips, when our hearts are far from him*; againſt vain-glorious and *Phariſaical* addreſſes, againſt prayers uſed *in an unknown tongue*, or not put up in *Faith*, or put up in *wrath*; againſt the prayer of him who lifts not up *pure hands*, or who continues in his ſin; but the whole *Scripture* affords us not one caution againſt Forms of prayer either in publick or in private, and therefore we may rationally ſuppoſe that they are not diſpleaſing to him, or unacceptable at the throne of Grace.

Matt. 6. 7.
v. 5.
Matt. 15. 8.
Luke 18. 10.
1 Cor. 14.
James 1. 6.
1 Tim. 2. 8.
John 9. 31.

Argum. 2. Moreover our *bleſſed Lord* hath both commanded, and approved a Form of prayer, and therefore it unqueſtionably muſt be lawful. His command to uſe a Form is evident, 1. From thoſe poſitive words, *when you pray, ſay, Our Father*, &c. and though St *Matthew* varies the words of the command, informing us that our Lord ſaid ὅτως προσεύχεσθε *pray ſo*; yet may that phraſe be very well conſiſtent with the other, and may import that thoſe words ſhould be uſed in our prayers; for in the form of the *Aaronical Benediction* the command

Luke 11. 2.

runs

runs thus, οὕτως, *on this wise ſhall ye bleſs*, Numb. 6. 23. whereas the bleſſing was pronounced in the very form of words preſcribed there. And when God put the words into the mouth of *Balaam* which he was to ſpeak, he ſaith unto him οὕτω λαλήσει, and in the *Prophets*, *Thus ſaith the Lord, thus ſhall you ſay unto the houſe of Iſrael*, always imports *theſe words ſhall you ſay, or the Lord ſaith.* 2. The requeſt of *Chriſts Diſciples* was, that He would teach them to pray as *John* had taught his *Diſciples*: Now it being ordinary for the *Jewiſh Doctors* to compoſe Forms of prayer for their Scholars; it is not to be doubted but that St *John* did ſo, and conſequently that our *Lord* did ſo for his *Diſciples*. And, Thirdly, This is farther evident from the words of the *Lords Prayer*, they being not directed to man, but God, for 'tis not ſaid, *pray to your Father in Heaven that his Name may be hallowed*, but *Our Father— hallowed be thy Name.* And as ſuch did the *Antient Church* of *Chriſt* receive and uſe it. *Chriſt*, ſaith *Tertullian*, *Novam orandi formulam determinavit, appointed a new form of prayer*, and *this we Chriſtians do begin with*: In the *Apoſtolick conſtitutions* it is required to be uſed *thrice a day*; and *Auſtin* ſaith, that *almoſt the whole Church concluded the Communion Service with it.* So that if our *Diſſenters* be not men of greater abilities than the *Apoſtles* were, at leaſt before Chriſts Reſurrection, and than the greateſt Worthies of the *Church* after the Reſurrection, they cannot look upon it as a thing below them to obſerve this Form of Prayer. Again our *Lord* approved of a Form of prayer, by his uſing the Hymn called the *Hallel* with his *Diſciples* at the *Paſſover*, by

Numb. 23. 5.

Vid. Leight. in Matt. 6. 9.

De Orat. c. 1.

l. 7. c. 25.

Ep. 59. *ad* Paul. Qu. 5.

Matt. 26. 30.

by his preſence at the Forms uſed in the *Jewiſh* Service, and by his *thrice repeating the ſame words*, even when He uſed the greateſt fervency in prayer. Now hence do naturally flow ſuch *Corollaries* as evidently ſhew the falſehood of the reaſonings of the *Diſſenters* againſt the lawfulneſs of Forms; as *v. g.*

V. 44.

1. Hence it follows that ſuch Forms cannot be *unlawful worſhip, forbidden by the Second Commandment*, unleſs our *Lord* did both preſcribe, and by his practice did approve unlawful worſhip.

2. Hence it muſt follow that the uſing of a Form can be no hindrance to our *Devotion, attention, fervency in prayer*, unleſs our *Lord* can be ſuppoſed to have preſcribed that which was thus prejudicial to his Service.

3. Hence it will alſo follow that the uſing of a Form cannot be prejudicial to the duty of uſing our own Gifts: for had our *Lord* intended it to be the duty of all *Miniſters* of the Goſpel to uſe their own abilities in publick prayer, in oppoſition to a Form, ſure He himſelf would not have given them ſuch a Form to be uſed in their publick addreſſes to God; wherein ſaith *Cyprian*, we ſay, *Our Father*, becauſe *publica nobis eſt & communis oratio*, it is our Common Prayer.

De Orat. Dom. p. 141.

4. Hence it is evident, that praying by a Form is well conſiſtent with praying by the Spirit; for otherwiſe our uſe of the *Lords Prayer* would be repugnant to prayer by the Spirit: Moreover the *Saints* of the *Old Teſtament*, and *Chriſt* himſelf and his *Diſciples* prayed, as I have ſhewed, by Forms; and yet dare any ſay they prayed not by the Spirit? yea all the *Churches* of *Chriſt* from the

third

third Century, and the devouteſt perſons of all the following ages, have ever uſed Forms in publick; and dare we ſay that none of all theſe *Churches* or *perſons* ever prayed in publick by the Spirit! yea do not *France*, *Geneva*, *Holland*, and almoſt all *Reformed Churches* pray by Forms; and when the *Miniſter* conceives a Prayer, is not that prayer a Form unto the people who are confined to pray according to the words he utters, as much as by the words preſcribed by the Common Prayer? and yet dares any one affirm that all theſe pray without the Spirit of God?

But Thirdly, Forms of prayer have conſtantly been uſed, even by the confeſſion of thoſe who plead againſt them, throughout the Univerſal *Church* of *Chriſt* from the *Third Century*, that is above 1300 years, and are retained and approved by almoſt all *Reformed Churches*; and therefore to condemn them as *unlawful, forbidden by the Second Commandment*, or *by plain precept in the New Teſtament, as impediments to attention, and fervency in prayer, and to the exerciſe of the Gifts vouchſafed to the Miniſters of Chriſt to fit them for the work*; and laſtly, *as falſe and unacceptable worſhip*, is to caſt all theſe reproaches on the whole *Church* of *Chriſt* for ſo long time at leaſt, and to charge all her eminent and pious *Clergy* as *perſons* guilty, through their whole lives, of tendring to God a *falſe, forbidden worſhip*, and being always guilty, in their publick ſervice of him, of all the crimes forementioned; which, as S^t *Auſtin* truly ſaith, is ſuch a charge as will pronounce the *Authors* of it guilty of the moſt *inſolent madneſs*. The confeſſions of *Diſſenters* to this effect may be ſeen in *Smectymnuus* *, 118. p. 558. D. *Argum.* 3.

Nam hoc quin ita faciendum ſit, diſputare, inſolentiſſimæ inſaniæ eſt. Ep.

* Answ. to the Remonstr. p. 7. p. 11. Thes. Salm. part 3. loc. com. 47. N. 49.

† Epist. l. 10. ep. 97. apud Euseb. l. 7. c. 30. p. 281. β'.

De Orat. Dom. p. 152.

De vita Constant. l. 4. c. 17.

Can. 18.

Can. 19.

*Smectymnuus**, and the grand debate, and the Assertion of *Capellus*, that *the use of publick forms obtained in the Universal Church through the whole world for above* 1300 *years*, will be made good from these considerations:

1. That even *Pliny* † doth inform us that the *Christians* in his time did *sing an Hymn to Christ as God*. That *Dionysius* of *Alexandria* makes mention of the *Hymns* used by the *Christians* in his time; now these were Forms of Prayer or Praises. That *Cyprian* doth sufficiently intimate the use of some Forms in the *Carthaginian Church*, by describing the entrance, or beginning thereof, saying, *Sursum corda*, *Lift up your hearts*; and the people Answering, *Habemus ad Dominum*, *We lift them up unto the Lord*. That *Eusebius* informs us concerning *Constantine*, that he would take Books in his hands for the expressing with his Court ἐυχὰς ἐθίσμυς, *the appointed Prayers*; and that he by so doing ordered his Court ἐκκλησίας θεῦ τρόπον, *according to the manner of the Church of God*. That the Council of *Laodicea* decreed, *that there should be always the very same Service of Prayers Morning and Evening*; i. e. that there should be the same *Morning Service*, and the same *Evening Service* continually, And to assure us that the *Council* had a particular respect to Forms of Prayer then in use in the next *Canon*, it gives an account of some part of the order of that Service, *viz.* that after the *Sermon*, or *Homily* they had first the Prayer for the *Catechumeni*, then the Prayer for the *Penitents*, then three Prayers for the *Faithful*. And that this *Canon* was received into the *Code* of *Canons* of the *universal Church*, which was cited, confirmed,

firmed, and eſtabliſhed in the *General Council* of *Chalcedon*, *A. D.* 451. That the τρεῖς εὐχαὶ, *the three prayers of the faithful* were then ſo well known, that in the *conſtitutions* of the *Apoſtles* they are repreſented, as ſaying *the three Prayers ſtanding every Lords Day*, without reciting what they were. 'That 'when *Paulus Samoſatenus*, about the year 262. 'took away the Pſalms and Hymns which 'had been uſed to be ſung in the Church, 'pretending they were *new* and made by men 'of later date, by a numerous *Council* called 'at *Antioch*, he was cenſured for it, and 'caſt out of the *Church* of God. Laſtly, that whereas the *Conſtitutions Apoſtolical* were firſt compoſed, ſaith our incomparably Learned *Biſhop Pearſon*, from the διδαχαὶ, διαταγαὶ, or διαδόσεις, the inſtructions, orders and *conſtitutions* made by *Apoſtles*, and *Apoſtolick* men, much changed indeed and interpolated; in the ſeventh and eighth Books of thoſe Conſtitutions, we find Forms of prayers under their names, for all Church Offices, for the *Catechumeni*, the *Baptized*, the *Penitents*, the *Faithful*, the *Ordination of Biſhops*, *Prieſts*, *and Deacons*, the *Celebration of the Lords Supper*: So that unleſs this whole eighth Book be wholly ſpurious, and not only interpolated, we muſt have evidence of Forms of prayer like ours, ſtill uſed in the *Church*, not only from the Fourth Century, when *Epiphanius* cites theſe *conſtitutions*, but even from the days of the *Apoſtles*; and haply theſe were the *Liturgies* of the *Apoſtles* ſo much ſpoken of, and ſince ſo much encreaſed.

Can. 1.

L. 2. *cap.* 59.

Euſeb. ubi ſupra.

Vindic. Ignat. p. 60, 61, 62.

Hær. 45. *n.* 5. 11, 12. 80. *n.* 7.

§. 8. Moreover, to convince men from plain evidence of reaſon in this matter, it only will

will be needful to advertiſe them.

1. That all premeditated Prayer in which we do conſider what to ſay, and in what words we ſhould expreſs our thoughts to God, is in effect a ſtinted prayer; for it is not the Writing, or the Printing, but the ordering and compoſing of the words which makes the Prayer a Form: if therefore this be be done before we pray, our prayer muſt be a Form.

2. This being ſo, the true ſtate of the *Queſtion* can be only this, whether in our addreſſes to the moſt immenſe, infinite, eternal God, we ſhould uſe conſideration, or pray and praiſe him inconſiderately? Whether we ſhould deliberate, and take good heed that we offend not with our tongues, or ſpeak without deliberation whatſoever cometh firſt into our thoughts? Whether we ſhould *take unto our ſelves words, and ſpeak unto him*, as the Prophet *Hoſeah* doth adviſe; or ſhould preſent our ſelves before him not knowing what to ſay? And for our better ſatisfaction the *Wiſe man* doth adviſe us, *not to be raſh with our mouths, nor let our hearts be haſty to utter any thing before God*; and that for an eternal reaſon, *viz.* becauſe *God is in Heaven and we are on Earth.* Now what man in the world is *haſty to offer any thing before God*, if he be not, who prays *ex tempore*, or who ſpeaks *raſhly with his mouth*, if he doth not who ſpeaks without deliberation or conſideration what to ſay? Secondly, our own experience will inform us how natural it is to all mankind to take ſuch good advice before hand, when they preſent their thanks, or their petitions to an *Earthly Prince*, as may ſecure them that they deliver their requeſts in grave and decent Forms

Hoſ. 14. 2.

Eccleſ. 5. 2.

Forms of words; and can it therefore ſtand with the reverence we owe to the moſt *Glorious Majeſty* of Heaven and Earth, to uſe to him what we durſt not preſent unto a *Prince* or prudent *Governour*, in ſuch a ſerious matter as ought to be the ſubject of our Prayers? This is the Argument by which God pleads againſt the lame and the imperfect ſacrifices of his people, ſaying, *if ye offer the blind for ſacrifice, is it not evil? and if you offer the lame and ſick, is it not evil? offer it now unto thy Governour, will he be pleaſed with thee, or accept thy perſon?* Mal. 1. 8. implying that the great King of Heaven and Earth muſt be ſerved with the beſt ſacrifices we can tender to him, and therefore with the beſt prayers and praiſes which we can conceive; and that what earthly *Princes* may ſlight as beneath them, muſt be unworthy to be offered to the King of Kings. Moreover, if we compare together both theſe kinds of prayer by Form, and by extemporary effuſions, we ſhall find the former to be more expedient in our publick Worſhip, for ſeveral momentous reaſons concerning both our ſelves and others. For

1. The *Apoſtle* doth require us, and even reaſon doth inform us, that we ſhould *pray with the underſtanding*, and that we cannot ſay *Amen* to that Prayer we underſtand not; now what aſſurance can the people have in joining with a *Miniſter* who prays *ex tempore*, and oft in *myſtical* expreſſions of the *Old Teſtament*, that he ſhall underſtand the meaning of his words? whereas, if conſtant *Liturgies* be uſed, we may be well aſſured, by our own reading, or by the information of others, of the meaning of them. 1 Cor. 14. 15.

2*ly*, The

2*ly*, The *Apoſtle* intimates, that 'tis the duty of the hearer to ſay *Amen* to the Prayers offered up in publick, and indeed otherwiſe we cannot well be ſaid to join with the *Miniſter* in Prayer; now this we cannot do ſincerely, unleſs we do approve the matter of the Prayer; now what aſſurance can the people have, in that great difference of judgments and opinions that there is among us, and that great liberty men take to vent their private ſentiments in Prayer, when they are not reſtrained, that they ſhall honeſtly be able to ſay *Amen* to a conceived Prayer; whereas in a ſet Form of *Liturgy* this inconvenience is avoided, ſeeing we know before hand, to what we are to ſay *Amen*; and therefore if we do not like it, may abſent our ſelves.

3*ly*, How can we ſollicite any perſons, or perſwade any ſtrangers to come to our *Churches*, or join in Communion with us, where we cannot promiſe them that the Devotions to be uſed there ſhall be innocent; we cannot ſhew them how we worſhip God, and thereby put them in a condition to judge for themſelves, or promiſe them, as in the *Primitive Church* they might, whilſt prayer by the Spirit laſted, that all our prayers ſhall be agreeable unto the mind of God; or how can this be done without producing ſome preſcribed Form by which we pray. This ſeems to be one reaſon why all the *Churches* of the World have had their publick Forms of prayer, that they might let every-body know how God is ſerved by them. And why the beſt men in the *Reformed Churches* have wiſhed thoſe happy days might come, in which *the ſame Form of Divine Worſhip might be obſerved in the Church, and*

Theſ. Salm. de Liturg. part 3. *n.* 46.

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and all her members with one heart and mouth might glorify God, that ſo the unity of the ſpirit, and charity among Believers, might be preſerved as far as may be.

4*ly*, By ſet Forms many miſchiefs are prevented, to which conceived prayer doth ſtand obnoxious; for hereby care is taken, that nothing, through the ignorance of ſome, or the negligence of others, ſhould be offered up to God, which is contrary to the Faith, or unworthy of his *Divine Majeſty*; on which account, it was long ſince reſolved by the *Milevitan Council*, *that no prayers ſhould be uſed in the Church, but thoſe which had been weighed by the moſt prudent, or approved in a Synod.* Cap. 12. And this the wiſdom of the *Heathens* ſaw, whence *Plato* adviſeth, *that whatſoever prayers or Hymns, the Poets compoſed to the Gods, they ſhould firſt ſhew them to the Prieſts before they publiſhed them, leſt they ſhould ask evil things inſtead of good.* De Legibus l. 7. And *Alexander ab Alexandro* ſaith, that *the Gentiles read their prayers out of a book before their ſacrifices*; ne quid prepoſterè dicatur, *that nothing might be ſpoken preposterouſly*, which two may paſs for Chriſtian Reaſons, as ſeaſonable with us as they were among them, theſe times being very ſubject to theſe infirmities, as our experience hath too ſadly found. L. 4. c. 17.

5*ly*. Our *Saviour* ſaith, *where two or three* were συμφωνῆσαι, *agreeing in the ſame voice, to requeſt any thing, it ſhould be granted*; and the *Apoſtle* prays, that *with one mouth* as well as *heart we may glorify God*: now ſure there is more *Symphony* in a good Form of prayer, jointly put up by a whole *Nation*, than there would be in mens extemporary effuſions, and in it we Matt. 18. 19, 20. Rom. 15. 6.

may

may be better ſaid to *glorify God with one mouth*, than by the great variety of prayers conceived; and ſo the uſe of well compoſed Forms in publick Worſhip, are upon this account to be preferred before extemporary effuſions. And,

Laſtly, To confeſs my own infirmities, I find one great advantage in a form of prayer, that being naturally thoughtful and apt to make deductions from what I read or hear, I very often make ſome obſervations from the *Pſalms*, and Leſſons of the day, as I attend unto them, and my thoughts eagerly purſuing them, my Devotions are too often interrupted with wandring thoughts, which though they may be pious in themſelves, yet muſt be my infirmities, as far as they withdraw my heart from diligent attention to the prayers then put up to God: Now when this happens to me, whilſt others are uſing their conceived prayers, I know not what are the deſires I have neglected, and ſo I cannot, when I recal my ſelf, offer up thoſe deſires to God, begging his pardon for my wandrings; but when I find my thoughts thus wandring in any part of the *Church Service*, I preſently recollect where they began to wander, what the petitions were which thus eſcaped me; and either preſently, if I have any opportunity, or when I make up my accounts with God in my retirements, I humbly offer them up to God, beſeeching his forgiveneſs of my wandring thoughts. This to me ſeems a kind of ſatisfaction made to my good God, and is a ſatisfaction to my mind; and therefore whatſoever others may think of it, it ſeems to me no ſmall advantage of a Form above a new

new conceived prayer, though no man that I know of hath taken any notice of it; ſince therefore by the uſe of Forms we may beſt pray with underſtanding, and more ſecurely and aſſuredly may join with him that doth officiate, and ſay *Amen* to his petitions; ſince hereby others may be aſſured beforehand, that they can join ſincerely with us in the publick ſervice, and may particularly prepare their hearts beforehand ſo to do. Seeing hereby the benefit which is promiſed to the *Church*, from the *Symphony* of her petitions is beſt acquired, and both people and *Miniſters* may be relieved beſt againſt their various diſtractions; and ſeeing hereby all unbecoming ſcandalous expreſſions, which diſturb the moſt devout, and miniſter occaſion of deriſion to the looſer *Chriſtian*, are, in the moſt conſiderable and ſolemn parts of Divine Worſhip beſt prevented; ſeeing a Form may be uſed, no probability of any prohibition of them being made apparent, and *Chriſtians* ſtand bound to yield obedience to their *Superiors* in lawful matters; ſeeing a Form muſt be uſed in our publick Prayers, by virtue of our *Lords* command, to ſay *Our Father*, and in our publick *Hymns* and Pſalmody, by reaſon of our inability to conceive them ſuddenly; and laſtly, ſeeing the whole Church of God, hath conſtantly uſed Forms in the performance of her publick ſervice, for thirteen hundred Years; upon all theſe accounts, I think it is highly convenient, that they ſhould be retained in the *Church* of God, eſpecially if we conſider that our *Church* doth not wholly exclude the uſe of any *Miniſters* pretended gift in this kind, but gives him liberty to uſe it

Dr. *Whitnal* of Gifts in publick Worship, *p.* 148.

both before, and after Sermon, 'provided we 'acknowledge this habit to be what it is, and 'use it according to the Laws of God, with '*reverence* to the Divine *Majesty*; and care 'we speak not unadvisedly of him, or to 'him, according to the Laws of the *Church*, 'with sobriety, modesty, peaceableness and 'order, so as not to disturb or divide the 'Church, by bringing thereby the publick and 'stated order into disesteem; and finally, with 'justice to our selves, and the common *Chri-'stianity*, so as not to make this the sole way 'of praying in a due or Christian sort, and by 'a disuse of any other, to incapacitate our 'own and our admirers devotions for the o-'ther, and make both our selves and them 'uncharitably censorious of all Forms of Pray-'er, and those who use them, that is of the 'whole *Catholick Church*, except a new and 'inconsiderable party.

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CHAP. XI.

The Contents.

The Propoſition, That there is nothing in the Liturgy preſcribed by the Church of *England*, to which her Lay Communicants may not yield obedience. *The general Objections againſt it Anſwered, are* 1. *That the phraſe throughout the ſeveral Offices is ſuch, as preſumes all perſons in the Communion of the Church to be regenerate, and in an actual ſtate of Grace*, §. 1. *The falſeneſs of which ſuggeſtion is ſhewed in ten inſtances, and the phraſe of the Liturgy is juſtified from like expreſſions of the Holy Scripture.* ibid. 2. *Obj. That the people do not only ſay*, Amen, *but bear a part in the Prayers.* Anſw. *This is juſtified from the practice of the* Jews, *and Primitive Chriſtians, and the benefit of ſo doing*, §. 2. 3. *That the ſame Prayers are oft repeated, which ſeems to be the vain Repetition forbidden by Chriſt*, Matth. 6. 7, 8. Anſw. *Theſe Repetitions are juſtified from Scripture-Examples, and the practice of Chriſt*, §. 3. *Objections againſt ſeveral parts or expreſſions of the* Liturgy *Anſwered*; *As* 1. *That in ſeveral parts of the* Liturgy *all profeſs to put their truſt in God; whereas it is to be feared that many in our Congregations do not ſo*, §. 4. 2. *That we all profeſs to* Repent and be heartily ſorry for our ſins. *We all ſay on* Sexageſima Sunday, *that God* ſeeth that we put no truſt in any thing that we do; *after the Communion we all give thanks to God that he hath* aſſured us of his favour and

goodneſs to us: *And in the Third Collect after* Trinity *we all profeſs that God hath given us* an hearty deſire to pray; *which profeſſions cannot be thus generally made in truth,* §. 5. 3. *That we pray that God would give* to all Nations Unity, Peace, and Concord; *that he would* ſave among the remnant of true Iſraelites, all Jews, Turks, Infidels, and Hereticks; *that he would* have mercy upon all men: *which petitions cannot be put up in Faith, there being no promiſe of ſo large extent in Scripture,* §. 6. 4. *That we pray to God to* ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation; *to* preſerve all that travail by land, or by water, all Women labouring of child, all Priſoners and Captives; *and ſo we pray for Robbers, Pyrats, Whores,* &c. §. 7. *Some paſſages in the* Liturgy *which ſeem obſcure, or Metaphorical, explained: As* 1. There is no health in us. 2. Give peace in our time, O Lord: Becauſe there is no other that fighteth for us but only thou, O God. 3. Lighten our darkneſs. 4. From Fornication, and all other deadly ſins. 5. From ſudden Death, Good Lord deliver us. 6. By the Myſtery of thy Holy Incarnation, by thy Holy Nativity and Circumciſion, and by the coming of the Holy Ghoſt: Good Lord deliver us. 7. That our bodies may be made clean by his Body, and our ſouls waſhed by his moſt precious blood. 8. *That* God by the Baptiſm of his Well-beloved Son, did ſanctifie water to the myſtical waſhing away of Sin. 9. *The Prayer after the Fourth Commandment,* Lord have mercy upon us, and encline our hearts to keep this

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this Law. 10. With this Ring I the Wed, with my body I thee worſhip, and with all my worldly Goods I thee endow, §. 8.

The Concluſion.

THAT *there is nothing in the ſtinted Liturgy preſcribed by the Church of* England, *to which her Lay Communicants may not yield obedience, or which can render their Communion with her ſinful, or unlawful to them.* As will be evident by anſwering the ſcruples *Diſſenters* do ſuggeſt againſt the whole, or any portion of that Service in which they are obliged to join with us. And to begin with the Objections which reſpect the whole body of the *Liturgy*,

§. 1. Dr. *Chambers* paper of unaffected ſcruples.

1. It is Objected, 'That in the whole Com- 'mon Prayer there is not any Petition or 'Confeſſion which imports any doubt, or fear 'that any of thoſe who join in that Service 'are in a ſtate of unregeneration, or enmity 'to God; whereas there are many in our 'Congregations, of whom the Lord hath cauſe 'to complain, as of the *Jews*, *that they hold 'faſt deceit, and refuſe to return*, Jer. 3. 5. 11. 15. To this effect runs the Objection of the *Commiſſioners* at the *Savoy*, *viz.* "That P. 7. "throughout the ſeveral Offices, the phraſe "is ſuch, as preſumes all perſons within the "Communion of the Church to be regenerated, converted, and in an actual ſtate of "Grace: which had Eccleſiaſtical diſcipline "been truly and vigorouſly executed, in the "excluſion of ſcandalous and obſtinate ſinners, might be better ſuppoſed; but there "having been, and ſtill being a confeſſed 'want of that, as in the Liturgy is acknow-

"ledged, it cannot rationally be admitted in "the outmoſt latitude of Charity.

Anſwer. This plainly ſeems to be a great miſtake, or falſe ſuggeſtion againſt the frame and conſtitution of our *Liturgy*. For,

1. The Sentences of Scripture appointed to be read at the beginning of *Morning* and *Evening* Prayer, are fitted to the ſtate of unregenerate and wicked perſons, and call upon them to *turn from their wickedneſs that they have committed, and do that which is lawful and right; that they may ſave their ſouls alive. To rent their hearts, and turn unto the Lord their God: To acknowledge that they have rebelled againſt the Lord their God: And have not obeyed the voice of the Lord, to walk in his ways which he ſet before them.* And that they have *ſinned againſt their heavenly Father*, ſo as to be *no more worthy to be called his ſervants.*

Ezek. 18. 27.
Joel 2. 13.
Dan. 9. 9, 10.
Luke 15, 18, 19.

2. The Exhortation calls upon them to confeſs *their manifold ſins and wickedneſſes; and not to diſſemble or cloak them—— but confeſs them with an humble, lowly, penitent, and obedient heart; to the end, that they may obtain forgiveneſs of the ſame, through Gods infinite goodneſs and mercy*; and ſo it manifeſtly doth ſuppoſe, that many of them who are thus exhorted, have not yet obtained *forgiveneſs of their ſins.*

3. The General Confeſſion doth acknowledge that we are *miſerable offenders*, and that there is *no health in us*; and prays that God would *reſtore them that are penitent, according to his promiſes declared to mankind in Chriſt Jeſus our Lord*; and ſo ſuggeſts that they have need of Repentance to intereſt them in thoſe promiſes.

4. The Abſolution begins with a declaration

tion that *God desires not the death of a sinner, but rather that he may turn from his wickedness and live:* adding that God *will pardon and absolve all those that truly repent*; and therefore calls upon us to beseech him *to grant us true repentance, and his Holy Spirit*, and doth suppose that many present want the grace of true Repentance, and the sanctifying operations of the *Spirit*.

5. The *Venite*, or Psalm first read unto the people, exhorts them *not to harden their hearts— lest God should swear in his wrath that they should not enter into his rest*.

6. The *Litany* prays for mercy upon us *miserable sinners*; for deliverance from *Hypocrisie*, and all *other deadly sins, from hardness of heart, and contempt of Gods word and Commandments*; and begs that God *would give us true Repentance*.

7. There is a Prayer appointed to be used before the two final Prayers of *Morning* and *Evening Service*, desiring that *though we be tyed and bound with the chain of our sins, we may be loosed from them by Gods mercy*.

8. The Prayer to be said during the time of *Advent*, is, that we *may cast away the works of darkness, and put upon us the armor of light:* the Prayer to be said every day in *Lent*, begs, that God would *create and make in us new and contrite hearts*.

9. The Exhortation to the Communion supposeth, that many of the Congregation to which it is read, are *grievous sinners* who have need to *repent* and amend *before they come unto the table*; that many of them may be *Blasphemers of God, or hinderers and slanderers of his word, Adulterers*, or *such as live in malice, envy*,

or *other grievous ſins*. And therefore they are charged not to come unto that Table, till they have repented of them.

Laſtly, The *Church* hath appointed her Office of *Commination* on purpoſe to awaken ſuch notorious Sinners to Repentance. Let therefore any reaſonable perſon judge whether there be *no Petition or Confeſſion in the Common Prayer, which imports any doubt, or fear, that any who join in our Service may be unregenerate*? whether there be *no Prayer made to the Lord with ſpecial relation to ſuch perſons*? or whether *the whole phraſe of all our Offices be ſuch as preſumes all perſons within the Communion of the Church to be regenerate*, as is ſuggeſted? and whether it be not matter of juſt admiration, that ſuch exceptions as are ſo groſly, and manifoldly falſe, ſhould with ſuch confidence be made againſt our *Liturgy*.

Add to this that all our Congregations being mixt of good and bad, it ſeemeth to have been great wiſdom in our *Church*, that ſhe hath ſo compoſed her Confeſſions and Petitions, as that they may be applicable in ſome good ſenſe to both; and therefore they betray their ignorance and folly, who upon this account do blame her.

N. 15. 2. To this Objection it is Anſwered by our *Commiſſioners*, That the Church in her Prayers uſeth no more offenſive phraſe than St. Rom. 1. 7. *Paul* uſeth when he writes, to *all that are in Rome, beloved of God, Saints called. Giving thanks to God for them all*, verſ. 8. telling 17. them that they were *grafted into the good Olive tree*; and were *partakers of its root and fatneſs*; Rom. 11. 17. that they *ſtood by Faith*, verſ. 20. that they *had obtained mercy*, verſ. 30. To *the Church of*

of God in Corinth, the ſanctifyed in Chriſt Jeſus, the Saints called, giving thanks to God who had enriched them in all wiſdom and knowledge. So that *they came behind in no gift, waiting for the revelation of Jeſus Chriſt*; and ſaith unto them, *all are yours, and you are Chriſts*; that they were *the Temple of God*, and that *the ſpirit of God dwelled in them*; that their *bodies were the members of Chriſt*, of ſome of whom he, notwithſtanding, ſaith, that *they were carnal*; that they were *puffed up one againſt another*; that *they did wrong and defrauded even their brethren*; that *they walked not charitably*, chap. 8. that ſome of them were *guilty of Idolatry*, and *partaking of the table of Devils*; chap. 10. that they came together to the *Lords* Table *for the worſe, not for the better*; that ſome of them were *drunken, did eat and drink unworthily, not diſcerning the Lords Body*, and that for this cauſe *many were weak, and many ſick among them, and many fallen aſleep*, chap. 11. that ſome of them ſaid there was *no reſurrection of the dead*; that ſome of them did look on the *Apoſtles* as men *who walked after the fleſh*; that he was afraid of them, *leſt that as the ſerpent had deceived Eve, ſo their minds ſhould be corrupted from the ſimplicity of Chriſt*; that he was *afraid, leſt when he came unto them, he ſhould find them ſuch as he would not*; leſt there ſhould be among them wrath, contentions, *&c.*

1 Cor. 1. 2. V. 5, 7: Chap. 3. 22, 23. V. 16. Chap. 6. 15. 1 Cor. 3. 13. Chap. 4. 6. Chap. 6. 8. 1 Cor. 15. 12. 2 Cor. 10. 2. Chap. 11. 3. Chap. 12. 20, 21.

To the *Saints* in *Epheſus*, and *the faithful in Chriſt Jeſus elected before the world, predetermined to ſonſhip, ſealed with the ſpirit of promiſe*, with many other things of a like nature, which he, without diſtinction, ſpeaketh of them.

Eph. 1. 1, 4, 5. 13.

To

Coloſſ. 1. 2, 5, 8. 3. — 12. To the *Saints* in *Coloſs*, and *to the faithful brethren in Chriſt Jeſus*; ‘*And notwithſtanding there were many, who by their known ſins declared themſelves to be otherwiſe, yet he gives the denomination to the whole from the greater part, to whom in charity it was due, and puts the reſt in mind what they have by their Baptiſm undertaken to be, and what they profeſs themſelves to be; and our Prayers, and the phraſe of them ſurely ſuppoſe no more, than that they are Saints by calling, ſanctifyed in Chriſt Jeſus, by their Baptiſm admitted into Chriſts congregation, and ſo to be reckoned members of that ſociety, till either they ſhall ſeparate themſelves by wilful ſchiſm, or be ſeparated by legal excommunication.* Now to this it is replyed,

Reply. Reply to the Comiſſ. *p.* 45. ‘That there is a great difference between the titles given to the whole Church from the better part, and the titles given to individual members, where there is no ſuch reaſon, that a field may be called a *corn-field*, though there be *tares* in it, but none of theſe *tares* may be called by the name *of corn*; that they will not perſwade the people, that every notorious *drunkard*, *fornicator*, *worldling*, &c. that is *buried*, is *a Brother*, *of whoſe reſurrection to life eternal*, *we have ſure and certain hope.*

Anſwer. I am humbly confident, that no one inſtance of this nature can be produced, where any *individual* member of our *Church*, who is notoriouſly wicked, is repreſented as a *Saint*, or a *regenerate perſon*; ‘We bury thoſe who do depart this life, *in ſure and certain hope of the reſurrection* in the general, not of the reſurrection *of the deceaſed perſon in particular*, to life eternal; and though the common uſe of the word *eternal life*, apply it to the

Dr. *Combers* Comp. part. 4. *p.* 474, 475.

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'better part, yet the word ſtrictly conſidered, 'ſignifies both the ſtate of the good and evil 'after the Reſurrection; and ſo it is ex- 'pounded by thoſe who conſider it in the 'Creed, and therefore may be uſed here in 'ſame latitude.

3*ly*, If any large expreſſions were uſed in our *Liturgy* concerning wicked men, they might be juſtifyed by our *Lords* Parable, which calls the man who had not on his wedding garment, *friend*, becauſe by coming to the wedding ſupper he profeſſed himſelf a Friend; by his ſaying to the Traytor *Judas*, *friend wherefore art thou come?* when he profeſſed friendſhip to him by a *Kiſs*; by St. *Paul*'s ſaying to the *Church* of *Corinth*, that they were *the body of Chriſt, and members in particular*; and to the *Galatians*, *ye are all the ſons of God by faith in Chriſt Jeſus*; *for as many as are baptiſed into Chriſt, have put on Chriſt, you are all one in Chriſt Jeſus:* and many other like expreſſions.

Matt. 22. 12. Matt. 26. 50. 1 Cor. 12. 27. Gal. 3. 26, 27, 28.

2*ly*, It is objected, that 'the Apoſtle *Paul* 'ſetting out a meet Form of Congregational 'Praiſes, and by proportion of Prayers alſo, 'ſheweth that it is the will of the God of 'Order, that for orders ſake one ſhould be 'as the mouth of the Congregation to ſpeak 'for them, and from them to the Lord, and 'the reſt give their aſſent by yielding their '*Amen* to what is ſpoken by him; but the 'Common-Prayer Book proceeding much in 'another Form, ordereth all the people ſylla- 'bically to repeat many petitions after the '*Miniſter*, as if they did not acknowledge 'him to be their mouth to God. Thus alſo do the *Presbyterian Commiſſioners* except, de-

Object. 2. Dr. *chambers.* P. 4.

ſiring

ſiring *that the repetitions and reſponſals of the Clerk and People may be omitted, the Miniſter being appointed for the people in all publick ſervices appertaining to God, and the Holy Scriptures of the Old and New Teſtament, intimating the peoples part in publick prayers, to be only with ſilence and reverence to attend thereunto, and to declare their conſent in the cloſe by ſaying Amen.*

Anſw. 1. That the *Apoſtle* ſheweth that it is the will of God, that one ſhould ſo be the mouth of the Congregation in her Prayers and Praiſes, as that the reſt ſhould only ſay Amen, cannot be proved; for in the place referred to, *viz.* 1 Cor. 14. 16. the *Apoſtle* only intimates, that at leaſt *the Idiot* ſhould ſay *Amen*, not that he may never ſay more. 2*ly*, He ſpeaketh there not of the *ordinary ſervice* to be continued always in the *Church*, but of *extraordinary* Prayers and Bleſſings performed by the gift of tongues, to which indeed it was impoſſible, the people, who were not inſpired as the ſpeaker was, ſhould do more than ſay *Amen*, as in preſcribed Forms they may. 3*ly*, that this was not the only Form for Congregational Praiſes, is evident becauſe they had their Tehillim, or Pſalms of Praiſes, which they

Eph. 5. 19. ſang together λαλοῦντες ἑαυτοῖς, ſaith *Paul*; ſibi invicem canentes, ſaith *Pliny*, *ſinging one to, and with another.*

Anſw. 2. Though in thoſe parts of *Liturgy* which are imployed in benediction, conſecration, or adminiſtration of the Sacraments, or in the exerciſe of the power of the *Keys*, it is reaſonable that the people ſhould not bear a ſhare, becauſe all theſe are acts appropriated to the *Miniſterial Office*; yet do I ſee no reaſon, why they who are to join with the *Miniſter* in Prayer,

Prayer, and who are a *ſpiritual Prieſthood*, to offer ſuch *ſpiritual Sacrifices* to God, ſhould bear no ſhare in uttering any part thereof, to ſignifie the joint conſent and union of their Spirits with him in that duty, but rather much to plead in favour of the cuſtom of our *Church*, 1 Pet. 2. 5, 9.

1. From examples of ſuch Reſponſals and Petitions occaſionally uſed in the *Jewiſh Church*: for as the *Pſalmiſt* in the general doth call upon all men *to exalt Gods name together*; ſo, though the *Levites* were appointed to ſing in the Publick Service, yet did the people alſo *praiſe the Lord, and ſay, For his mercy endureth for ever*, 2 Chron. 7. 3. Moreover, *Philo Judæus* doth inform us that the Song of *Miriam* was uttered ἀντιφθόγγοις ἁρμονίαις, *with alternate melodies*; and the words in the Seventy plead fairly for the ſame; for thus they run, ἐξῆρχε δὲ αὐτῶν Μαριὰμ λέγουσα, ἄσωμεν, *and Miriam began unto them, ſaying, Let us ſing*: and of the *Eſſenes*, he ſaith, That the Preſident of them ſtanding up, ſung an Hymn compoſed in praiſe of God, and after him did others, κατὰ τάξεις κόσμῳ πρεπούσαις, *in their orders, in convenient manner*; and when they come unto the cloſe of the Hymns, τότε ἐξηχοῦσι πάντες τε καὶ πᾶσαι, *then all both Men and Women ſing together*. So of *Judith* it is ſaid, That *ſhe began her Confeſſion to all Iſrael*, καὶ ὑπεφώνει πᾶς ὁ λαὸς τὴν ᾠδὴν ταύτην, *and all the people ſang after her the ſame Song*. Pſal. 34. 3. *De vita Moſis l. 3.* Exod. 15. 21. *Euſeb. Hiſt. Eccleſ. l. 2. c. 17. p. 57. vid. Philon. de vit. contempl. non procul à fine.* Judith 16. 1.

2. Becauſe this practice hath obtained from the pureſt Ages of the Church, this cuſtom being introduced, ſaith *Socrates*, by the great *Ignatius, did univerſally obtain*; on which account *Euſebius* concludeth of the *Eſſenes*, that they *L. 6. c. 8.* Ibid.

they must be *Christians because they sang by turns, answering one another*: And *Gregory Nazianzen* saith, That *Julian* the *Apostate*, in imitation of the *Christians*, did appoint among the Heathens, εὐχῶν τύπον ἐν μέρει, *a Form of Prayer to be said in parts*. Moreover in the *Constitutions*, stiled *Apostolical*, we find this injunction, *that one should sing the Psalms of David, and that the people should sing after the ends of the verses*; that they should all answer, *and with thy Spirit*; that they should fervently pray for those that are baptized thus, *Lord have mercy upon them*; *Save them, O God, and lift them up by thy mercy*, that when the Priest hath said, *lift up your hearts*, they should Answer, *We lift them up unto the Lord*; when he saith, *Let us give thanks unto the Lord*, they should Answer, *It is meet and right so to do*, that they should all say, *Holy, Holy, Holy, Lord God of hosts, Heaven and Earth is full of thy Glory*; that when the *Bishop* said, *Holy things to holy persons*, they should all Answer, *There is one Holy, one Lord, one Jesus Christ to the Glory of God the Father blessed for evermore, Amen*. St. *Basil* tells us, That in his time they did ἀντιψάλλειν ἀλλήλοις, *sing alternately*; and then permitting one to begin the melody, οἱ λοιποὶ ὑπηχοῦσι, *the rest sing after him*. *Athanasius*, that he commanded the Deacon to read the Psalm, and the people to Answer, *For his mercy endureth for ever*. *Sozomen* saith, that they who were skilful, were *Præcentors*, καὶ ξυνοτήχει τὸ πλῆθος ἐν συμφωνίᾳ, *and that the multitude answered by consent*. And lastly, *Chrysostom* saith, that *one may be said to sing* κἂν πάντες ὑπηχῶσιν, *though all sing after him, so that the voice comes as it were from one mouth*; all

ἐν μέρει καὶ ὅσα τῆς ἡμετέρας σαφῶς ἐστιν εὐταξίας. *Orat.* 3. *p.* 107.

ὁ λαὸς ὑποψαλλέτω τὰ ἀκροστίχια. *l.* 2. *c.* 57.

l. 8. *c.* 5.

Cap. 8.

Cap. 12.

Adding that τὰ νῦν κεκρατηκότα ἔθη πάσαις ταῖς τοῦ θεοῦ ἐκκλησίαις σύνοδά ἐστι καὶ σύμφωνα.

Ep. 63. *ad Cler. Neocæs.*

Apol. de fuga, p. 717.

l. 5. *c.* 19.

ὑπέψαλον κοινῇ. *Hom.* 36. *in* 1 *Ep. ad. Cor. p.* 487. *l.* 3. 24. 484. *l.* 5.

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all which teſtimonies ſufficiently convince us that what we do in this particular, is ſutable to the practice of the whole *Church* of God in *Antient* times.

3. This cuſtom doth commend it ſelf unto us from the conſideration of the benefit which may accrue unto us by it: For,

1. We hereby ſhew that *Symphony* which *Chriſt* requires in our prayers, that they may be prevailing, and that we fully do agree to the Petitions that are made in our behalf, and praiſe God with the *Miniſter*, not only with *one heart* but with *one mouth*. Matt. 18. 19. Rom. 15. 6.

2. Our attention is hereby both quickned and engaged, which might be apt to ſtray the more, if we ſhould bear no part in the whole Service; for when the people bear a ſhare in the performance of this duty; 'They muſt 'expect before it come, that they may be 'ready; when it is come, they muſt obſerve 'that they may be right; and after, take 'heed to prepare againſt the next Anſwer 'they are to give. How pious therefore and 'prudent is this order of the *Church*, thus to 'intermix the peoples duty, that they may be 'always exerciſed in it, or preparing for it, 'and never have leaſure to entertain thoſe 'vain thoughts which will ſet upon us eſpe-'cially in the houſe of God, if we have no-'thing to do. *Combers Comp.* part. 1. p. 177.

Our *Saviour* reprehends *the vain Repetitions* of the *Heathens* in theſe words, *When you pray, uſe not vain repetitions as the Heathens do, for they think to be heard for their much ſpeaking; be not ye therefore like unto them*, Matt. 6. 7, 8. Now of theſe *vain repetitions* the Common Prayer ſeems to be guilty, ſay *Diſſenters*, *Object.* 3. §. 3.

1. In

1. In the frequent uſe of the *Lords Prayer*, that being there appointed to be uſed *four times* in the Morning Service, *viz.* after the Abſolution, the *Creed*, the *Litany*, and in the beginning of the Communion Service. 2. In thoſe words uſed in the cloſe of the *Litany*, *O Chriſt hear us*; *Lord have mercy upon us*; *Chriſt have mercy upon us*; *Lord have mercy upon us*; and in the frequent repetitions of the *Gloria Patri*. To this Objection I Anſwer,

Anſw. 1. That our *Saviour* cannot be ſuppoſed to reprehend ſuch repetitions as theſe are, proceeding from a fervency of Spirit: 1. Becauſe he himſelf uſed the like expreſſions when He prayed moſt fervently; for the *Evangeliſt* St. *Luke* informs us, *That being in an Agony, he prayed more earneſtly*, Luk. 22. 44. And *Matthew* doth aſſure us that He repeated *thrice* the ſame Petition, *for he* (ſaith *Matthew*) *prayed the third time, ſaying the ſame words*, Chap. 26. verſ. 44. This therefore cannot be *vain Repetition*, unleſs our *Lord* himſelf did practiſe it in contradiction to his own command. Moreover our *Saviour* ſung an *Hymn* with his *Diſciples* at the concluſion of the Sacrament according as the *Jews* were wont to do at their Paſchal Supper, which *Hymn* began at *Pſal.* 113. and ended with the 118 *Pſalm*: This, ſaith the Learned *Buxtorf*, was a very Antient cuſtom mentioned in the *Jewiſh Talmud*, and there delared to' be preſcribed by the *Prophets*. Now that our *Saviour* ſung this very Hymn is highly probable, ſay the Learn-

Cenſent viri eruditi cantatos à Chriſto hymnos qui paſchate cani ſoleant, à Pſal. 113. *ad* Pſal. 118. *incluſivé. Synopſi. Cum in plurali dicitur ὑμνήσαντες, inde colligi ipſos una hymnum omnibus notum cecinisſe, & quomodo Chriſto accinere potuiſſent diſcipuli ſi ille novum & inſuetum hymnum cecinisſet?* Buxt. de cœn. Dom. §. 84.

ed,

ed, becauſe he did in other things comply with the Rites uſed by the *Jews* in celebrating of the *Paſchal Supper*, and therefore may be well ſuppoſed to have done ſo alſo in this Caſe. Now in this Hymn *Pſal.* 118. we find the ſame words in the *four firſt Verſes*, viz. *for his mercy endureth for ever*, parallel to thoſe in the end of our *Litany*, and in the laſt Verſe, we find the ſame words again, and indeed the whole Pſalm is full of Repetitions, as you may ſee *v.* 8, 9, 10, 11, 12. as alſo *Pſal.* 115. 9, 10, 11, 12.

The ſweet Singer of *Iſrael* affords us many like Examples, ſo, *Pſal.* 119. we have this Prayer, *teach me thy ſtatutes*, v. 26, 64, 68, 124, 135. *teach me the way of thy ſtatutes*, v. 33. *teach me thy judgments*, v. 108. *O that my ways were directed to keep thy ſtatutes*, v. 5. *make me to go in the path of thy commandments*, v. 35. *let my heart be ſound in thy ſtatutes*, v. 80. ſo that upon the matter we find him ten times repeating the ſame thing. Six times, in the ſame Pſalm, he prays that God would *quicken him according to his word, and loving kindneſs*, viz. v. 37. 88. 107. 149. 156. 159. And he profeſſes his love of, and delight in Gods Law in the ſame Pſalm as oft as there be Letters in the Alphabet. In *Pſalm* 42, 43. which are aſſuredly twins, their matter being alike, and they having no title to diſtinguiſh them, we find the ſame thing thrice repeated, *viz. why art thou caſt down O my ſoul*, &c. *Pſal* 42. 5, 11. 43. 5. In *Pſal.* 107. we find this Prayer four times repeated, *Oh that men would therefore praiſe the Lord for his goodneſs*, viz. v. 8, 15, 21, 31. and laſtly in *Pſalm* 136. we find theſe words, *O Give thanks unto the Lord, for his mercy endureth for ever*, four

times repeated, and that Clauſe, *for his mercy endureth for ever*, twenty ſix times.

Rep'y. To theſe Examples it is Anſwered, that

Presb. Comiſſion, p. 85. *there is a great difference betwixt what is unuſual, and what is our daily courſe of worſhip.*

Anſwer. Be it ſo, nevertheleſs once uſage is ſufficient to ſhew that the thing cannot be unlawful, or forbidden by the Text forementioned, ſince Negative Precepts always do oblige, and ſo that which they forbid can never be done without ſin. 2. The *Aſſemblies Annotations* tell us that *ſome of theſe were common conſtant forms as well for ordinary daily praiſes in divine ſervice, as for extraordinary occaſions*, and this appears from 1 *Chron.* 16. 34. where it is ſaid that *Heman and Jeduthun, and other men were choſen to give thanks to the Lord, becauſe his mercy endureth for ever.* So alſo 2 *Chron.* 5. 13. *they praiſed the Lord ſaying*, Pſalm 136. *for he is good, for his mercy endureth for ever.* So *Ezr.* 3. 1. *they ſang together in courſe, praiſing, and giving thanks to God becauſe he is good, for his mercy endureth for ever.* And *Jer.* 33. 11. is mention made of them that ſhould ſay *praiſe ye the Lord, for the Lord is good, for his mercy endureth for ever*, from all which places it ſeemeth evident that *Pſalm* 136. as well as the *Paſchal Hymn* was part of their uſual devotions. 3. Whereas *Diſſenters*

Ll. 1 15. ſay there *is great difference betwixt a Pſalm of praiſes, and our ordinary Prayers, and that more liberty may be taken in Pſalms and be an Ornament.* (1.) This is ſaid without proof, no reaſon being given why I may not ſay four times, *Glory be to the Father*, as well as, *Oh that men would praiſe the Lord for his goodneſs.* 2. Some of the inſtances here given are of perfect Prayers, as thoſe from *Pſalm* 119. and our *Divines* acknow-

acknowledge that thankſgiving is a part of Prayer: and 3. in the Prayer of *Daniel* we have the ſame thing four times repeated in three Verſes, *O our God hear the prayer of thy ſervant*, ch. 9. 17. *O my God encline thine ear and hear*, v. 18. *O Lord hear*, v. 19. whence this Concluſion will ariſe that the Repetitions uſed in our *Churches Liturgy*, cannot be charged as vain Repetitions, without reflecting upon the practice of our Lord and of the *Royal Pſalmiſt*. Wherefore the thing reproved by our *Lord* under the name of *vain repetition*, and *much ſpeaking*, is not all length of Prayer, or repetition of the ſame words from ſuch a fervency of ſpirit as quickens and inflames devotion, but it is a lengthening out the time with tautologies, out of a vain Opinion, that we ſhall be heard for our much ſpeaking, our frequent uſing the ſame words, and crying out from Morning unto Noon, *O Baal hear us*; or for the multiplicity of words, the time, and labour which we ſpend in Prayer, though it be only the labour of the lip. 1 Kings 18. 26.

The ſcruples which concern our *Liturgy* in general being thus diſpatch'd, I proceed to the conſideration of the *Objections* made againſt the ſeveral Portions of it, and of thoſe more eſpecially which do concern the daily or the weekly ſervice of our *Church*, againſt which it is thus objected, *viz.*

'That whereas *Chriſtians* are obliged to 'pray in Faith, and utter words of truth in 'their addreſſes to God, there be many paſſa-'ges in our *Liturgy* which cannot be put up to 'him in faith and truth, as *v. g.* *Object.* 1. §. 4.

'In the *Te Deum* it is ſaid, *O Lord in thee 'have I truſted*; in the cloſe of the Litany, *Let* Dr. *Chambers.*

'*thy mercy O Lord be ſhew'd upon us, like as we*
'*put our truſt in thee.* In the form of the *ſolemnization of Matrimony*, of *Viſitation of the ſick*,
'of *Churching of Women*, and in the *Commination* is appointed to be ſaid, *O Lord ſave thy*
'*ſervant, who putteth his truſt in thee.* Now,
'ſay *Diſſenters*, putting truſt in the Lord is one
'diſcriminating Character of Gods truly holy
'people, *Pſal.* 34. 8. *Pſal.* 121. 1. *Nah.* 1. 7.
'in which number no man of underſtanding
'can conceive that all Married Perſons, all
'Women delivered from Childbirth, all ſick
'perſons, yea all that join in our Congrega-
'tional Worſhip, are to be rank'd, who yet
'are plainly, and with perſonal particularity
'of times avouched to be perſons *truſting in*
'*the Lord*; no Charity, ſay they, will juſtify
'theſe profeſſions made with reſpect to parti-
'cular perſons, many of which perſiſt in ſuch
'ignorance and wickedneſs, as teſtifyeth to
'their faces that they neither truly know, nor
'*truſt in the Lord* their God.

Anſwer. It is confeſſed even by thoſe Diſſenters who do thus object, *that in publick Prayers, made in a*
Dr. *Chambers.* *mixt Congregation, it ſufficeth that the words, though uttered in general forms, be ſuted to the ſtate of ſome particulars in ſuch Congregations*, and indeed otherwiſe there could be no publick profeſſions of our ſence of our ſin and miſery, our ſhame and ſorrow for them, our repentance for our paſt ſins; no profeſſions of our good deſires, no promiſes of amendment, or of a thankful remembrance of Gods mercies, if he be pleaſed to vouchſafe them to us; no publick thanks return'd for ſpiritual mercies, for regenerating and ſanctifying Grace; and no expreſſions of our hope, our faith, our truſt

truſt in God: Whereas we find expreſſions of this nature frequent in the *Holy Scriptures*. As for inſtance,

1. By way of Confeſſion and acknowledgment, *our tranſgreſſions are with us, and as for our iniquities we know them*, Eſa. 59. 12. *We acknowledge, O Lord, our wickedneſs, and the iniquity of our Fathers*, Jer. 14. 20.

2. By way of promiſe of amendment, and that they will return no more to folly, *Return we beſeech thee O Lord God of Hoſts, look down from heaven, behold and viſit this Vine*, Pſ. 80. 14. *So will not we go back from thee, quicken us and we will call upon thy Name*, v. 18. thus doth the *Prophet Hoſeah* counſel all *Iſrael* to ſay, *take away all iniquity and receive us graciouſly, ſo will we render thee the calves of our lips*, Hoſ. 14. 2. *We will not ſay any more to the works of our hands, you are our Gods*, v. 3. *Help us O God of our ſalvation for the glory of thy name*, Pſ. 79. 9. *So we thy people, and ſheep of thy paſture, will give thee thanks for ever, we will ſhew forth thy praiſe to all Generations*, Verſ. 13.

3. By way of profeſſion of their waiting upon him for mercy, *Behold as the eyes of ſervants look unto the hand of their Maſters, and as the eyes of a Maiden to the hand of her Miſtreſs, ſo our eyes wait upon the Lord our God until that he have mercy upon us*: where note that this is one of thoſe Pſalms of *degrees* which were ſung before the people upon ſome *Aſcent* or *Desk*, and it is a profeſſion that they all thus diligently waited upon God, *therefore will we wait upon thee, for thou haſt done all theſe things*, ſaith *Jeremiah*, in the name of all *Iſrael*, *Jer.* 14. 22. by profeſſion of their ſtedfaſtneſs in Gods ſervice notwithſtanding all the Calamities

Pſal. 123. 2.

Vid. Hamm. in Pſal. 120.

they ſuffered, thus the *Pſalmiſt*, having complained that *God had caſt them off, cauſed their Enemies to triumph over them, given them to be eaten up, that he had given them up for a reproach and ſpoil unto the Heathens, and ſcattered them among them*, &c. *Pſal.* 44. 9. 16. He ſaith, *all this is come upon us, yet have not we forgotten thee, nor have we dealt falſly in thy Covenant, our heart is not turned back, neither are our ſteps declined out of thy way*, v. 17, 18. if then, according to theſe inſtances, the *Jews* in general might make profeſſion of their *diligent waiting upon God*, of their *ſtedfaſtneſs* in his ſervice under all Calamities, and of the undeclining ſtreightneſs of their ſteps, if they might generally promiſe that they would not *go back from God*, that they would *call upon his name* (to the performance of which duty a promiſe of ſalvation is annexed *Rom.* 10.13. *Act.* 2.21.) that they will *render him the calves of their lips*, and will *ſhew forth his praiſe*, though theſe things actually were done, theſe promiſes performed only by ſome, why may not we profeſs in general *our truſt in God*, though ſome who do preſent themſelves before him are defective in that Grace? why may not we ſay of our people, as *David* doth of his, *let thy mercy O Lord be ſhew'd upon us, like as we put our truſt in thee.* Pſalm 33. 22.

Secondly, I Anſwer that as there is a *fear* and a *faith* which in ſome is only temporary, and in others permanent. *Exod.* 14. 31. *Exod.* 15 14. a *joy* which in ſome is only for a ſeaſon, in others laſting, *Luke* 8. 13, 16. *a remembrance of God*, and *turning to him*, and *enquiring early after him*, by men *whoſe hearts are not right with him, nor are they ſtedfaſt to his Covenant*,

Covenant, *Pſal.* 78. 34, 35, 37. as well as by thoſe *perſons* who perform theſe duties in ſincerity, ſo is their a truſt in God which is a diſcriminating mark of Gods upright Servants, and a truſt proper to ſuch perſons as have only ſome deſires wrought within them to forſake their evil ways, and turn unto the Lord. Wherefore we ſay it is ſufficient to juſtify the uſe of theſe Petitions that we in charity ſtand bound to judge that they who do preſent themſelves to be partakers of theſe Ordinances, or call upon us to perform them, do indeed truſt in God according to the exigency of their preſent ſtate, *viz.* that wicked perſons truſt God will be merciful to them upon their repentance, and pious perſons, that God will ſtill continue his favour and his goodneſs to them.

Thirdly, It is objected that thoſe Prayers are *Object.* 2. §. 5. Dr. *Chamberl.*
'appointed to be uſed by all, which truly, and
'in faith can be ſaid only by ſome few in our
'Aſſemblies, *v. g.* in the *Communion Service* it
'is ſaid of all that do participate, *we do earn-*
'eſtly repent, and are heartily ſorry for theſe our
'miſdoings, the remembrance of them is grievous to
'us, the burthen of them is intolerable, and after
'the receiving of the Holy *Sacrament*, is this
'Prayer uſed, *we moſt heartily thank thee for that*
'thou doeſt vouchſafe to feed US, who have duly
'received theſe holy myſteries with the ſpiritual
'food of the moſt precious body and blood of thy ſon,
'and doeſt aſſure us thereby of thy favour and good-
'neſs towards us, and that we are very members
'incorporate into the myſtical body of thy ſon, which
'is the bleſſed company of all faithful people, and
'are alſo Heirs, through hope of thine everlaſting
'Kingdom. Now, ſay *Diſſenters*, how few there

'be of Communicants who do earneſtly re-
'pent, and are heartily ſorry for their miſdo-
'ings, to whom the remembrance of them is
'grievous, the burthen is intolerable; it is
'matter of lamentation to all men to conſider,
'who behold the little amendment that is in
'their lives after the participation of the *Holy*
'*Sacrament*; nor can we apprehend how all
'*Communicants* can be warrantably directed to
'ſpeak of themſelves in Gods preſence as per-
'ſons who have duly received the Holy *Myſte-*
'*ries* at Gods Table, and are thereby aſſured
'of Gods favour and goodneſs to them, *&c.*
'whereas it is a known Scripture truth that
'Men and Women may eat and drink at
'the Lords Table *unworthily*, and that they
'who do ſo, *drink damnation to themſelves*, and
'that there are no ſuch unworthy Receivers in
'our Congregations, no Charity ſhould, or
'doth perſwade any conſiderate perſon, be-
'twixt God and his own Soul, to believe, as
'we ought to think charitably of others, ſo
'alſo to ſpeak truly of our ſelves, and not
'vainly to boaſt our ſelves beyond our mea-
'ſure in the preſence of the *Lord*.

'Moreover in the Prayer for *Sexageſima*
'*Sunday*, all preſent are directed to ſay, *Lord*
'*God who ſeeſt that we put no truſt in any thing*
'*that we do*, whereas, ſay they, what roots
'and fruits of ſelf dependance are in multi-
'tudes of our people the Lord ſeeth, and *Mi-*
'*niſters* cannot but ſee great cauſe ſadly to be-
'wail, rather than to profeſs before the *Lord*
'that it is otherwiſe with them.

'In the Collect for the third *Sunday* after
'*Trinity*, all are directed to ſay, *Grant that*
'*we to whom thou haſt given an hearty deſire to*

'*pray*

'*pray may by thy mighty aid be defended*, where-
'as an hearty deſire to pray is a ſpecial diſ-
'poſition of the renewed Children of God, *Rom.* 8. 15. *Act.* 9. 11. humbly to be prayed for, rather than boldly profeſſed by many in our Congregations.

In reference to this Petition, and that of duly receiving the *Holy Myſteries*, the *Objector* ſeems to be miſtaken in putting an unneceſſary ſenſe upon them. For they are no profeſſion that all preſent have this *hearty deſire*, no intimation that all Communicants *have duly received*; but the firſt is only a Petition that as many as God hath given this *hearty deſire to*, he would vouchſafe his aid, the other is only an intimation, with thankſgiving, that as many as *duly receive* may reſt aſſured of Gods favour and goodneſs towards them, *&c.* Moreover there are Prayers in *Scripture* ſo like theſe two, that the objections here produced againſt them ſeem as ſtrongly to conclude againſt thoſe *Scripture* Prayers. Thus *Nehemiah* ſaith, *O Lord I beſeech thee let thine ear be attentive to the prayer of thy ſervants who deſire to fear thy name*, Neh. 1. 11. which is as much as this, *to whom thou haſt given a hearty deſire to pray*. And *Daniel* prayeth thus, concerning a people as prone to truſt in their own righteouſneſs as others are, *we do not preſent our ſupplications before thee for our righteouſneſs, but for thy great mercies*, Dan. 9. 18. It therefore may not be denied but that in mixt Congregations men may be ſaid to do what they do outwardly profeſs, and inwardly ſtand bound to do, and many of them truly in ſome good meaſure do. Thus *Solomon* declares, that it is better *to go to the houſe of mourning than of feaſting, for this* *Anſw.*

is

Eccleſ. 7. 2. *is the end of all men, and the living will lay it to heart*; and yet alas how few do ſo indeed? And God doth by his own Example teach us to judge thus charitably, for having ſent his Son Matt. 21. 37. unto the *Jews*, he ſaith, *they will reverence my ſon*, whereas theſe Murtherers of the Lord of Life, did very ſcurvily expreſs their *reverence* unto him.

Anſw. 2. Secondly, Such Arguments as theſe will not permit us to obey our *Saviours* Precept by ſaying the *Lords Prayer* in publick Congregations, in which too many cannot ſay *Our Father*, they being *of their Father the Devil*, too many cannot truly ſay that *they forgive them that treſpaſs againſt them*; much leſs can they ſay it as St. *Luke* records it, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν, *for we forgive every one that is indebted to us*, Luke 11. 2. nor muſt we, if theſe niceties prevail, uſe in a *mixt Aſſembly* any expreſſions of our deſires to repent, or to amend, or of our ſorrow for our paſt offences, there being many, ah too many, in them who are not truly ſorry for them, nor do deſire to reform them.

Anſw. 3. Beſides what I have ſaid to ſatisfy the former ſcruple, which is here applicable alſo, it may deſerve to be obſerved farther, 1. That the *Hallel* was ſung over at the *Paſsover* from *Pſ.* 113. to *Pſal.* 118. incluſivè; and yet it cannot reaſonably be thought that all the *Jews* could truly ſay all that thoſe *Pſalms* contained. Could they all ſay, *I love the Lord becauſe he hath heard my prayer, becauſe he hath enclined his ear unto me, therefore will I call upon him as long as I live*, v. 1, 2. *return unto thy reſt O my ſoul, for the Lord hath dealt bountifully with thee.* Pſal. 116. 7. *I will pay my vows unto the Lord*, v. 14.

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O Lord truly I am thy Servant, verſ. 16. Could they all truly joyn in thoſe expreſſions of the 118 *Pſalm*, *I called upon the Lord in diſtreſs*; *the Lord anſwered me and ſet me in a large place*, verſ. 5. *The Lord is on my ſide, I will not fear what man can do unto me*, verſ. 6. *The Lord is my ſtrength, my ſong, and is become my ſalvation*, verſ. 14. *I will praiſe thee, for thou haſt heard me*; *and art become my ſalvation*, verſ. 21. *Thou art my God, and I will praiſe thee*; *thou art my God, I will exalt thee*, verſ. 28. If all theſe expreſſions would not ſuit with many of the *Jews*, who were all bound to celebrate the *Paſſover*, and ſo to join in ſinging of this *Hymn*; which by their *Conſtitutions* was not to be omitted; if laſtly, *Chriſt* himſelf with *Judas* ſung this *Hymn*, as moſt *Interpreters* conceive; then doubtleſs may ſuch Hymns and Prayers be offer'd in a *mixt Aſſembly*, which do not properly agree to all who meet in that *Aſſembly*. Moreover the 92 *Pſalm* was the Pſalm uſed in the ſolemn Service of the *Jews* upon the *Sabbath Day*, as by the Title we may learn; and yet perhaps all of them could not truly ſay, *the Lord is my rock*, verſ. 15. nor with good ground cry out, *My horn ſhalt thou exalt like the horn of an Unicorn: I ſhall be anointed with freſh Oyl. Mine eye alſo ſhall ſee my deſire on mine Enemies*, &c. verſ. 10, 11. The 94 *Pſalm* was ſung, ſaith Dr. *Lightfoot*, every *Wedneſday*; and yet it may be doubted whether all the *Stationary* men, and all that came unto the *Temple Service*, could ſay, *When I ſaid my foot ſlippeth, thy mercy, O Lord, held me up. In the multitude of my thoughts within me, thy comforts delight my ſoul*, verſ. 18, 19. much leſs, *The Lord is my*

Leight. *Temp. ſerv.* p. 139. *Buxt. exercit. de cœn. Dom.* §. 84.

Temp. ſerv. p. 59.

my defence, and my God is the rock of my refuge, verſ. 22. And therefore this can be no good exception againſt the Service of our *Church*, that every paſſage in it will not ſuit with the condition of all that hear it, or join in it.

Object. 3. §. 6. Dr. *Chambers:*

It is objected, 'That ſome petitions in the 'Common Prayer ſeem to be without any 'promiſe in the word, upon which to bottom 'them; That they may be put up in Faith, 'as when we are directed to pray that God 'would give *unto all Nations Unity, Peace, 'and Concord*; for the word gives us no hope 'of any ſuch ſtate in the world, but teacheth 'us to expect the contrary, *Gen.* 3. 15. *Matt.* '24. 7. And when in the Collect on *Good-'Friday* we are directed to pray, that *God 'would have mercy on all Jews, Turks, Infidels, 'and Hereticks; and take from them all igno-'rances, hardneſs of heart, and contempt of his 'word; and ſo fetch them home to his flock, that 'they may be ſaved among the remnant of true 'Iſraelites.* Whereas the word, ſay they, 'gives us no hope of any ſuch univerſal con-'verſion to be obtained from the Lord; but 'aſſures us of multitudes of obſtinate *Jews*, '*Turks*, *Infidels*, and *Hereticks* among whom 'are ſuch as ſin againſt the *Holy Ghoſt*, *Matt.* '12. 32. that they ſhall never be brought un-'to the fold of Chriſt, and be ſaved among 'the remnant of true *Iſraelites*; but that the '*Lord* will be glorified in their juſtly deſerved 'deſtruction; as may be ſeen *Rom.* 9. 27. '2 *Theſſ.* 2. 10, 11, 12. *Rev.* 13. 16. compa-'red with *Revel.* 14. 9, 10.

'Such alſo, ſay they, is that petition that 'the Lord would *have mercy upon all men*, there 'being no promiſe in the word on which to found

'found such a Petition, *That the Lord would* 'have mercy upon all men to Salvation. And 'since the *Lord* hath plainly declared in his 'word, That he will leave multitudes of the 'world to perish in their own ways and wick-'edness, to the glory of his justice; we see 'not, say they, how any, except the *Originists*, 'can pray either in Faith or Hope, that *the* 'Lord would have mercy upon all men, when 'they know assuredly from his own mouth 'that he will not have mercy upon all men; 'but will make some *the vessels of his wrath.* 'We know from Scripture, that *he will have* 'mercy on whom he will have mercy, and the rest 'he hardneth, Rom. 9. 15, 18. by giving them 'up to their own hearts lusts, and leaving 'them to walk in their own Counsels, *Psalm* '81. 2. *Rom.* 1. 24. The Prophet *David* in 'Faith and Charity, no doubt, made his 'Prayer in direct contradiction to this gene-'ral Prayer of our *Liturgy*, *Psal.* 59. 4. And 'therefore we can look on this no otherwise 'than as a groundless Petition, which hath 'some shadow of Charity, but no substance 'of Faith or Hope in it; without which 'Prayer is weak and worthless before God, '*Jam.* 1. 6. Now to the first instance in this Objection, I Answer,

That this is an Objection against the general Petition of the whole Church of God, for the *Liturgy* of St. *James* runs thus, we beg of thee, *ut totus mundus pace fruatur*, *That the whole world may have Peace and Concord.* The *Liturgy* of St *Chrysostom*, and *Basil* thus, We pray unto thee ὑπὲρ τῆς εἰρήνης τῆς σύμπαν-τος κόσμου, καὶ τῆς τῶν πάντων ἑνώσεως, *for the Peace and Unity of the whole world.* Secondly, it is prophesied

Answ. 1.

See Dr. *Comber's* Compan. *p.* 126, 127, 128.

prophesied of our Lord Jesus, That *he should rule among the Nations, and cause them to beat their Swords into Plow-shares, and their Spears into Pruning-hooks; so that Nation should not rise up against Nation, neither should they learn War any more*, Isa. 2. 4. But shall *sit every man under his own Vine, and under his own Fig-tree; and none should make them afraid, for the mouth of the Lord hath spoken it*, Mich. 4. 3, 4. For the accomplishment of which predictions surely we may pray in Faith, because the mouth of him that cannot lye hath spoken them. Again, the Lord hath promised, that *none shall hurt in all his Holy Mountain; and that because the knowledge of the Lord shall cover the Earth, as the Waters cover the Sea*, Isa. 11. 9. 65. 25. Hab. 2. 14. and therefore we may pray that this may be accomplished in all *Christian Nations*. Thirdly, *Christianity* was to be planted in all the *Nations* of the world by promise; and being planted so, all *Christians* are obliged by precept to pray for *Kings and all that are in Authority; that under them they might live peaceable and quiet lives*: Which could not be, if Peace and Concord could not obtain amongst those *Nations* where they dwell. That precept therefore doth in effect oblige us, to put up that Prayer which our *Dissenters* do except against. 'Tis 'true indeed so long as Satan and evil Men 'do sow the seeds of discord, this is an hap-'piness scarcely to be expected; yet because 'it is an happiness to be wished for, and be-'cause God alone is able to procure it, we 'ought to beg it of him. In this distracted State of *Christendom* we have but slender expectations that she should be a City *wholly at unity*

1 Tim. 2. 1.

unity within her ſelf; but yet I hope we may pray with our *dear Lord*, that *they may be one*, John 17. 11, 21. that they may be *made perfect in one*, v. 23. and with bleſſed *Paul*, that *they may be like minded one towards another according to Chriſt Jeſus*; that *they may with one mind and mouth glorify God*. As to the ſecond inſtance of the *Good-Friday Collect*, I anſwer, Rom. 15. 6.

That it doth perfectly accord with the devotion of the *Antient Church* of Chriſt, which put up their petitions for thoſe that were without, and were deceived, *that God would convert them*; ſaith the *Liturgy* of *Clemens*, *For Pagans, and the calling of the Gentiles*; ſaith S. *Ambroſe* and *Gregory*, * For *Hereticks and Schiſmaticks*: ſo that to quarrel with this Form of Prayer, is to reproach the univerſal practice of the *Church of* Chriſt. *Anſw.* 2. See *Comber*, p. 139, 140. *Sacram.p.* 104. * *Præſules tota ſecum congemiſcente Eccleſia poſtulant, & precantur, ut infidelibus donetur fides, ut Idololatræ ab impietatis ſuæ liberentur erroribus, ut Judæis, ablato cordis velamine, lux veritatis appareat, ut Hæretici Catholicæ fidei perceptione reſipiſcant, ut ſchiſmatici ſpiritum revivæ charitatis accipiant.* Gennad. de dogmat. Eccleſ. c. 30.

Secondly, Since Scripture clearly ſaith, *that blindneſs in part is hapned to Iſrael, until the fulneſs of the Gentiles be come in*; *and ſo all Iſrael ſhall be ſaved*, Rom. 11. 25, 26. And that *God hath concluded them all in unbelief, that he might have mercy upon all*, v. 32. ſeeing the *Pſalmiſt* prays, that Gods *way may be known upon Earth*, *his ſaving health among all Nations*. Seeing the *Prophet Iſaiah* doth foretell, that *all the ends of the Earth ſhall ſee the ſalvation of God*, Iſai. 52. 10. and the *Divine*, that *all the kingdoms of the world, ſhould become the kingdoms of the Lord, and of his Chriſt*, Rev. 11. 15. ſince God hath promiſed to give unto Pſal. 67. 2.

his

Pſal. 2. 8. his *Son the Heathen for his inheritance, and the outmoſt part of the Earth for his poſſeſſion*, and ſent this great diffuſive light into the world, to *enlighten every one that comes into the world*, John 1. 9. *even thoſe that ſit in darkneſs, and in the ſhadow of death*, Luke 1. 79. *and to guide their feet into the way of peace.* I ſay, ſeeing theſe things are ſo, I know not how we can ſcruple the praying for all *Jews*, *Turks*, *Infidels*, without diſputing the veracity of theſe Divine Predictions, or the propriety of theſe Prayers. And yet if there were any need of a diſtinction, it is wonderful that they who do relieve themſelves, when preſſed hard with the evidence of *Scripture*, by the well known diſtinction of *ſingula generum*, and *genera ſingulorum*, will not allow the *Church* the benefit of that diſtinction, and ſuffer her to mean in this moſt charitable collect, All the Tribes or the diſperſions of the *Jews*, all ſorts of *Infidels*, all *Nations* profeſſing themſelves *Servants of the great Prophet Mahomet*, all *Sects* of *Heretics*, and then their little ſcruples will have no ſhadow of appearance left. To the third ſcruple, the Prayer continued in the *Litany*, that it may *pleaſe God to have mercy upon all men*, I anſwer as before.

Anſw. 3. *L.* 4. *p.* 152. *Firſt*, That this alſo was the Prayer of the whole Church of Chriſt, in which *pax cunctis & venia poſtulatur*, ſaith *Arnobius*, whoſe *Litany* ran thus, *pour out the riches of thy mercy upon all men and women*; ſo the Liturgies of St. *Baſil*, *Chryſoſtome*, St. *James*. This rule of ſupplication, ſaith *Proſper*, *the devotion of all*

Quam legem ſupplicationis

(*ſc. quâ preces fiunt pro omnibus hominibus*) *ita omnium ſacerdotum, & omnium fidelium devotio concorditer tenet, ut nulla pars mundi ſit in quâ hujuſmodi orationes non celebrentur à populis Chriſtianis*, de vocat. Gent. l. 1.

l. 1. c. 12. p. 798. *Siquidem Apoſtolus cujus iſta ſententia eſt (ut omnes homines ſalvi fiant, Deum velle) ſollicitiſſimè præcepit, quod in omnibus Eccleſiis piiſſimè cuſtoditur, ut Deo pro omnibus hominibus ſupplicetur*, Idem ad Object. Vincent. Ob. 2. p. 336.

Prieſts, and all the faithful, do ſo unanimouſly obſerve, that there is no part of the world, wherein ſuch prayers are not celebrated by Chriſtian people; and therefore they cannot be ſcrupled or pronounced diſagreeable to the mind of God in *Scripture*, without accuſing the whole *Church* of *Chriſt*, as being guilty of that crime.

Secondly, Seeing the *Royal Pſalmiſt* ſaith, that God *is good to every man*, and that *his tender mercies are over all his works*, Pſal. 145. 9. and the *Apoſtle*, that he is the *Saviour* of all men, 1 *Tim.* 4. 10. I rather think with the *Apoſtle*, that it is very fit, *that prayers, interceſſions, and giving of thanks be made for all men*; and that this, notwithſtanding the exceptions of *Diſſenters, is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved*, v. 3, 4. Moreover, muſt not all *faithful Paſtors* pray that God would bleſs their labours, and render them ſucceſsful to the ſalvation of them that hear them; and if this may be done acceptably, why may they not then pray thus for all the members of other Congregations? doth not God peremptorily command *all men in all places to repent*? Acts 17. 30. and may we not then pray that all may do what he commandeth? yea, doth not God himſelf thus wiſh concerning them, *whoſe carcaſes fell in the wilderneſs through unbelief*; *O that there were ſuch an heart in them, that they would fear me and keep all my command-*

1 Tim. 2. 1.

ments always, that it might be well with them, and their Children for ever, Deut. 5. 29. and of them who walked after their own lusts: *O that they were wise, that they would consider this; that they would understand their latter end*, Deut. 32.29. And may not *Christians* comply with the example of their God, and wish what he doth wish? or can such wishes be contrary to his dispensations of hardning obstinate and stubborn sinners? 'Having then so good Au-
Dr. *Comber.* 'thority, so great Examples, and so excellent 'Reason for this Universal Charity, we ought 'not to be moved at the trifling objections 'of those men who scruple this Petition, be-'cause it will not suit their systems of *absolute* '*Election and Reprobation.* And truly it is no 'wonder if they who believe the greatest part 'of mankind condemned from all Eternity by 'absolute decrees, cannot heartily pray for 'the conversion of all men; since this is to 'desire God to reverse what he hath absolute-'ly determined. Wherefore to Answer their Objection,

Object. That the *Psalmist* prays in direct contradiction to this general Prayer of our *Liturgy*,
Psal. 59. 4. that *God would not be merciful to them that offend of malicious wickedness.*

Answer. I Answer, 1. That Examples out of the *Old Testament* are no Rule for us under the *New*: Witness that saying of our Lord, *you have heard that it hath been said, Thou shalt love*
Matt. 5.43,44. *thy Neighbour, and shalt hate thine Enemies; but I say unto you, love your Enemies, bless them that curse you, and pray for them that despitefully use you*, &c. 2. *Theodoret* upon the place, saith, that the *Psalmist* doth προθεσπιζειν, *foretel*, not pray; and so the *Septuagint*, agreeably

agreeably enough unto the Hebrew, translate the words οὐκ ὀικτειρήσῃς, *thou wilt not be merciful to them that offend of malicious wickedness.* And the phrase thus interpreted hath no appearance of contradiction to our *Liturgy.*

'Some Petitions in the Common Prayer 'seem to exceed the bounds of Christian Charity, as when we are directed to pray that 'it may please God *to succor, help, and comfort* '*all that are in danger, necessity, or tribulation*; whereas many notorious malefactors 'are in danger, necessity, and tribulation: 'For whom it were more necessary to pray in 'Christian Charity, that the Lord would turn 'their laughter into mourning, and their joy 'into heaviness, and one way or other cause 'their wickedness to come to an end, rather 'than that he would be pleased to succor, 'help, and comfort them. Again we are, 'say they, directed to pray, That it may 'please God *to preserve all that travail by land* '*or by water*; *all Women labouring with Child*; '*all sick persons, and young Children*; *and to* '*shew his pity upon all prisoners and captives*: 'Whereas it is evident that there be many 'travailing by Land and Water, as *Robbers*, 'and *Pirates*, for whose preservation no Christian Charity binds us to pray; but rather 'for the suppression, and overthrow of them 'and all their wicked machinations; and 'there be many bloody *Harlots* labouring of 'Child, for whose repentance and restraint 'from their murtherous intentions Christian 'Charity doth call us to pray, rather than for 'their preservation in common with the honest *Matrons* in that condition; and there 'are many Prisoners for heinous crimes, and

Object. 4. §. 7. Dr. *Chambers.*

'who continue hardned and impenitent in 'them, for whom we cannot in any other 'ſenſe pray in Chriſtian Charity that God 'would ſhew pity on them, than that he would 'ſmite their ſouls with terror, and make them 'ſenſible of their wickedneſs, and give them 'penitently to accept the puniſhment of their 'iniquity; which if it doth lye within the 'compaſs of this Petition of the *Liturgy*, 'it ſeems to be too obſcurely, ſeeing the Peti-'tion in expreſs words doth equally reſpect, 'and wrap up together all *Priſoners*, whether 'for vice or virtue, and is offered up indefi-'nitely for mercy to be extended to them all; 'which Petition therefore ſeems to be dark and 'confuſed at the beſt, if Charity can make, and 'take that excuſe for it.

Anſw. 1. In our Petition that it may pleaſe God *to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation*; we follow the example of the whole *Eaſtern Church*, which in the Liturgy of S^t *Baſil* prayeth thus, *Be mindful, O God, of all that are in any affliction, neceſſity, or tribulation.* And in the Liturgy of St. *James*, *For all afflicted and miſerable Chriſtians who need the mercy, and the help of God.* And what, I pray you, is more proper than to make this requeſt unto that God who knoweth every mans deſires and neceſſities? *whoſe tender mercies are over all his works*; who is Luke 6. 35. *kind even to the wicked and unthankful, and is long ſuffering towards them*; *not being willing* 2 Pet. 3. 9. *they ſhould periſh.* Sure I am the Holy Ghoſt in Scripture ſhæweth no ſuch niceneſs; but doth in general ſtile this gracious God, that God *who comforteth thoſe that are caſt down*; 2 Cor. 7. 6. *who raiſeth up the poor out of the duſt, and liſteth*

lifteth up the needy out of the Dunghil. Who upholdeth all that fall, and raiſeth up all that are caſt down. Why therefore may not we, without exception, pray unto him ſo to do? Pſal. 113. 7. Pſal. 145. 14.

When we deſire that it may pleaſe God to *preſerve all that travail by Land or by Water*, &c. we alſo uſe the Prayer of the whole *Chriſtian Church*, even from the pureſt Ages of it; for in the *Liturgies* of St. *Mark*, St. *Clemens*, St. *Baſil*, *Ambroſe*, *Chryſoſtom*, they pray ὑπὲρ πλεόντων καὶ ὁδοιπορούντων, *for all that travail by land or by water.* They alſo prayed ὑπὲρ νοσούντων καὶ καμνόντων, *for all afflicted with ſickneſs, maladies, and diſeaſes; for the aged, weak, infirm and ſick*; ſo the *Liturgy* of St. *James*, *Chryſoſtom*, and *Ambroſe*: For *young Children*, in the *Liturgy* of St. *Baſil*: For *Priſoners and Captives*, in the *Liturgy* of *Baſil*, *Clemens*, *Chryſoſtom*, and in the *Conſtitutions Apoſtolical.* And whereas this Objector condemns all *Antiquity*, together with our Church; as if they and we *prayed for Thieves and Pirates*, becauſe the words run generally *for all that travail, &c.* This is a falſe Comment on a good Text; *Anſw.* 2.

'For do not all men by Travellers underſtand 'honeſt Travellers? or who can properly call 'a Thief a Traveller? Though therefore it 'is evident that we mean here no other but 'juſt and honeſt perſons: Yet, Secondly, 'ſhould we deſire God to preſerve a Thief, a 'Pirate, *&c.* the meaning would be, not to 'proſper them in their Robberies; but to pre'vent them, to keep them from executing 'their wicked purpoſes, to convert them, and 'ſo preſerve them from the death which mans 'Law appoints for them on Earth, and from 'that Damnation which God himſelf threat- Dr. *Comber.*

'neth to them in Hell-fire: And what harm 'were it, if we did in plain words ask, or se-'cretly intend all this. To conclude, This Petition is ſuitable to the example of the
Pſal. 79. 11. *Pſalmiſt*, who prays thus, *Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power; preſerve thou thoſe that are appointed to dye*: And to the injunction of St. *Paul*, to *remember thoſe that are in bonds, as bound with them; and thoſe that are in adverſity, as being alſo in the body*, Hebr. 13. 3. And whether wicked Women who travail with a Baſtard-Child, are not in a condition moſt unfit to dye, and therefore for whoſe preſervation we have cauſe to pray, I leave it even to *Diſſenters*, after mature conſideration, to determine.

§. 8. But, ſay they, we muſt *pray with underſtanding*; now there be many *phraſes* in the *Common Prayer Book* which we underſtand not, or at the leaſt we underſtand not how they can be ſaid with any certainty of truth. And,

Q. 1. 'What, ſay they, is the meaning of that 'Metaphor in the Confeſſion, *There is no health in us?*

Anſwer. The meaning is, That *we have no power to help, or ſave our ſelves out of the miſery which by our ſins we have deſerved*; that there is nothing in our ſelves which can preſerve us from periſhing under the guilt of our iniquities; this is the frequent import of the word *health* in Scripture. So *Pſal.* 42. 11. 43. 1. God is the *health of my countenance*, *i. e.* the help of my countenance, *Pſal.* 42. 5. *Salvation is far from the wicked*, Pſal. 119. 155. *N. Tranſl. Health is far from them*, ſaith the Old. And again, *Truſt not in Princes, or in any ſons of men; for there is no help in them*, Pſal. 146. 3.

as

ἐκ δὲ σωτηρία, *there is no health*, or *no Salvation, in them*, ſay the *Seventy*.

'What is the meaning, or at leaſt the ap- Q 2.
'poſiteneſs of that *Reſponſ. Give Peace in our* 'time, *O Lord.* Reſp. *Becauſe there is none* 'other that fighteth for us but only thou, *O God*?

To lay the foundation of a perſpicuous Anſwer to this *Queſtion*, conſider, 1. That *it was one of Gods gracious Promiſes to his pious Servants of old, that he would give peace in their days*; and ſo this is fit matter of our Prayer. 2. Conſider, That God is in the Scripture ſtiled *the God of Peace*, that it is He *who makes peace in our borders*, and by his providence preſerveth peace among *Nations*, *breaking the Bow*, *and knapping the Spear aſunder*. Conſider, 3. That this God is our only ſure defence againſt our Enemies, and that our Armies and Navies will be unſucceſsful to defend us without his good providence, or to procure peace for us: And therefore it behoves us to apply our ſelves unto him for theſe mercies. Conſider, 4. That the end of all juſt War is Peace; men therefore fighting in their own defence that they may oblige their neighbours to live peaceably by them: This being ſo, what is more proper than this Prayer, *Give peace in our time*, *O Lord*, *thou God of Peace*, (either by keeping us from War, or rendring our Arms ſo happy and ſucceſsful, that they may procure us a laſting peace.) This do we beg of thee, *becauſe there is none other who* can keep us from War, or ſave us in it, or make our fighting tend unto our laſting future peace, *but only thou*, *O Lord*.

Anſwer.
Vide Comber, part 1. *p.* 363, 364.
1 Chron. 22. 9.
Iſai. 39. 8.
Pſal. 46. 9.

'What is the meaning of that Metaphor, Q 3.

'*Lighten our darkneſs, O Lord?*

Anſw. I Anſwer, It is a Scripture phraſe uſed *Pſal.* 18. 28. *Job* 29. 3. importing our deſire, *that by the goodneſs of our God we may be kept in a joyful, comfortable, proſperous ſtate*; (which ſtate in Scripture is uſually ſignified by the word *light*) being preſerved ſtill from all calamities and miſeries, if we at preſent are free from them; or elſe delivered from them by his power and mercy, if we labour under any kinds or degrees of them; and the enſuing clauſe is but an explication and application of it to the then preſent night.

Q. 4. 'What mean you by your Prayer for deli-'verance *from Fornication, and all other deadly* '*ſins?* Do you not by it ſeem to approve that '*Popiſh Doctrine*, which holds that ſome ſins 'in their nature are *venial?* that is, do not de-'ſerve Eternal Death.

Anſwer. This cannot rationally be ſuſpected of that *Church*, whoſe Doctrine it is, That *all ſin is in its own nature deadly*, though all in the event do not, and according to the tenor of the Covenant of Grace, will not prove deadly to the *Chriſtian*. For that *New Covenant* declares God will accept of our ſincere obedience; that is, of ſuch obedience as is conſiſtent with ſins of *ignorance* and *weakneſs*, and that ſuch ſins will not exclude us from Gods favour; but will be pardoned upon our *general Repentance*, and our deſire to be *cleanſed from our ſecret ſins*. The import therefore of this phraſe is this, That God would graciouſly deliver us from all thoſe ſins which are therefore deadly: 1. Becauſe they do declare him who commits them to be unregenerate, or dead in treſpaſſes and ſins: And thus it is declared

declared concerning Fornicators, *For no Fornicator hath any inheritance in the Kingdom of Christ*, but is *a ſon of diſobedience*, verſ. 6. He is yoked with the *prophane*, *Heb.* 12. 16. and doth commit that ſin which is contrary to his cleaving to Chriſt; and which permitteth not his body to be *the Temple of the Holy Ghoſt*. And, 2. Becauſe they leave us under the ſentence of death, ſo that whoſoever dies without particular Repentance for, and reformation of them, will be obnoxious to Eternal Death; they being ſins for which *the wrath of God comes upon the Children of diſobedience*: So is it ſaid of Fornication, *Coloſſ.* 3. 6. and to all Fornicators it is threatned, That *they ſhall have their portion in the lake of fire and brimſtone, which is the ſecond death*, Rev. 21. 8. and St *Paul* plainly ſaith, *Fornicators and Adulterers God will damn*, Heb. 13. 4. And, 3. Becauſe they uſually end in death, few ever eſcaping from them, or being renewed to Repentance; ſuch is too frequently the fate of him who goeth to the *Harlots* Houſe. *For none that goeth to her houſe*, ſaith *Solomon*, *returns again, or takes hold of the paths of life.* *The mouth of a ſtrange Woman being a deep pit, into which he that is abhorred of the Lord doth fall.* Now theſe ſins being too many to be named particularly, and being difficult to be exactly ſtated and enumerated, are comprehended under this general appellation, To 'humble the bold committers of them by 'minding them that if they be not ſpeedily 'repented of, which is but rarely done, 'they will end in their Damnation, or Eter-'nal Death.

Eph. 5. 5.

1 Cor. 6. 16, 19.

Prov. 2. 19.

Prov. 22. 14.

'Why pray you for deliverance from *ſud-* *Q.* 5.

'*den*

'*den death*, which, if it happen to the prepa-
'red *Christian*, seems to be no evil.

Answer. ὑπὲρ τοῦ διαφυλαχθῆναι — καὶ ἀφνιδίου θανάτου. *Euchol.* p. 776.

Though some, who it seems, think that they are always fit to dye, do inconsiderately blame this petition of our *Liturgy*, as unbecoming *Christians*, and thereby blame the *Church* of God, which for a long time hath made use of this petition; yet I suppose that none of them would wish, or if they well considered, be as much contented to dye by the immediate suddain hand of God, as to have time to recollect themselves before death, to dye as did *Jobs* children, or they on whom the Tower of *Siloam* fell, but rather would conceive it were a mercy worthy of their thanks to be delivered from such a death: And that,

Comber, part 2. p. 61, 62.

1. 'Because this suddain death affords no 'time to settle our Estates, but leaves our 'temporal concerns entangled, and involves 'our Relations in Law-suits and contests.

2. Because these kinds of Death are more 'uncomfortable to our surviving Friends, 'who in these cases have no time allowed by 'their consideration to wean themselves from 'our enjoyment, and do receive no benefit 'from our latter ends, as from our dying 'counsels and meditations they might do.

3. 'Because they who dye thus, want their '*viaticum*, which is provided by the word of 'God, and the compassion of the *Church*, to 'fit them for their journey to the great Tri-'bunal; and doubtless it is no small comfort 'to the dying Christian, to enjoy an oppor-'tunity to confess his sins, unburthen 'his Soul of them, to hear the Prayers, 'and to receive the absolution of the

'*Ambassa-*

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'*Ambaſſadors* of Chriſt, and to partake 'of that moſt comfortable Sacrament, 'which ſealeth the love of God unto him, 'and doth aſſure him who faithfully doth eat 'this Bread, and drink this Blood of Chriſt, 'that *he will raiſe him up at the laſt day.*

4. 'No man is ſo prepared to appear at 'Gods Tribunal, but he both may, and ought 'to be prepared better, and therefore may 'deſire to have time for further preparation. '*O ſpare me a little before I go hence*, ſaith the 'man *after Gods own heart*; and who will not 'joyn with him in that Prayer? we ought 'indeed to be always prepared for death, 'and 'tis our wiſdom ſo to be; but who is 'ſo well fitted as he ought, or he deſires to 'be? and who cannot be better fitted by a 'more leiſurely ſummons for his change? If we obſerve how ardently the dying perſon prays, how humbly he confeſſeth his forepaſt offences, how heartily he doth bewail his former ſins, what reſolutions he doth make of living more unto the glory of God, if providence ſhall raiſe him up again; we cannot reaſonably doubt but that it is deſireable to have theſe opportunities vouchſafed of doing good to our own ſouls, before we go hence and be no more ſeen.

'What is the meaning of thoſe words in 'the Litany, *by the myſtery of thy holy Incarna-* 'tion, *by thy holy Nativity and Circumciſion, by* 'thy *Baptiſm, Faſting and Temptation, by thy* 'Agony *and bloody Sweat, by thy Croſs and Pa-* 'ſſion, *by thy pretious Death and Burial, by thy* 'glorious *Reſurrection and Aſcenſion, and by the* 'coming *of the Holy Ghoſt, Good Lord deliver* 'us: do not you ſeem to *conjure* here? Q. 6.

Theſe

Theſe expreſſions may have two very plain and obvious meanings. 1. By applying them ſo as to make them a requeſt, that by means of all theſe meritorious or beneficial acts of our *Lord Jeſus*, we may be delivered from all the aforeſaid miſeries, Temporal, Spiritual and Eternal; that he who took our nature on him, that *he might be in all things like us*, and ſo a more *compaſſionate High Prieſt* to us under our natural infirmities, and that *by death he might deſtroy him who had the power of death*, viz. *the Devil*; that he who came into the world, that *we might live through him*; he who was circumciſed and became obedient to the Law, to ſave us from the curſe of it; that he who was baptized, that by his own example he might teach us *to fulfil all righteouſneſs*, and who was tempted, that he might be a *merciful High Prieſt to ſuccour us when tempted*; that he who ſuffered ſuch *Agonies* for our iniquities, as cauſed in him *a bloody ſweat*, and a moſt ignominious Death upon the *Croſs* for our Redemption; that he *who was raiſed again for our juſtification*, and is aſcended to the right hand of God, there *to intercede for ever for us*; and being thus aſcended, ſent his *Holy Spirit* to be our *comforter* and *ſanctifyer*; that he would by the merit, efficacy, and beneficial influences of all theſe gracious acts, deliver us from all thoſe dreadful evils mentioned in the foregoing words.

Heb. 2. 14, 18. 4. 15, 11.
Gal. 3. 13.
Matt. 3. 15.
Rom. 4. 25.
Heb. 7. 25.

2. All theſe conſiderations may be here urged, as ſo many motives to our *dear Redeemer*, taken from the conſideration of his former goodneſs and loving kindneſs to us, to work deliverance for us now; and ſo the import

import of them will be this, *by the endearing love which thou hast ſhewed unto us in all theſe gracious diſpenſations, we beſeech thee to deliver us from all the forementioned evils both of ſin and puniſhment.*

'What mean you by thoſe words in the 'Communion Service, *viz. that our bodies may 'be made clean by Chriſts body, and our ſouls 'waſhed by his moſt precious blood*; do you not 'hereby ſeem to aſcribe a greater efficacy 'to the *blood*, than to the *body* of Chriſt, and 'to reſtrain the virtue of the latter only un-'to the cleanſing of the Body? Q. 7.

That the words uſed at the delivery of the Elements, *the body of our Lord Jeſus Chriſt, which was given for to preſerve thy body and ſoul to everlaſting life*; and the like concerning his blood, are a manifeſt evidence that the *Church* intended no ſuch thing, but that we heartily believe that the benefits both of the body and blood of Chriſt, do redound to the Salvation, and conſequently to the Sanctification both of our Souls and Bodies. He who deſires to ſee more to this effect, may conſult Dr. *Womacks* Letter, from *p.* 66. to *p.* 74. Anſw. 1.

'Why do you ſay, That *God by the Baptiſm 'of his Well-beloved Son in the River Jordan, did 'ſanctifie water to the Myſtical waſhing away of 'ſin*? was not this rather done by Gods own 'inſtitution of that ordinance to ſuch an end, 'than by the *Baptiſm* of his Son who knew no 'Sin, and therefore upon whom *Baptiſm* could 'have no ſuch effect? Q. 8.

I Anſwer this is an expreſſion frequently uſed by the Antient Fathers, *Tertullian*, *Epiphanius*, *Nazianzen*, St. *Jerom*, and allowed by the *Aſſemblys Annotations* *, where one end of Chriſts Anſwer.

1 *Adv. Jud. c.* 8.
2 *Anax.* 19. *p.* 153.
3 *Orat.* 38, 39.
* In. Matt. 3.

Christs Baptism is assigned to be this, *viz. To sanctifie the flood Jordan, and all other waters to the mystical washing away of sin:* Now for explication of the phrase, consider, that to *sanctfie* in Scripture signifies first *to declare any thing to be holy, to own, and to acknowledge it as such:* Sanctificetur nomen tuum, *hallowed be thy name*, that is, say Interpreters, Sanctum declaretur, Sancte prædicetur, *let it be declared and agnized as holy.* So when God saith, ἁγιάσω τὸ ὄνομά μου τὸ μέγα, *I will sanctifie my Great name*, Ezek. 36. 23. καὶ ἁγιασθήσομαι ἐνώπιον τῶν ἐθνῶν, *I will be sanctified before the Heathens*, Ezek. 38. 23. 39, 27. the meaning is, *He will declare his Holy Name to them, and they shall acknowledge it.* And in this sense God by ordering the Baptism of his Son in the River *Jordan*, that so he might *fulfill all righteousness*, (submit as well unto the *Christians Baptism*, as to the *Circumcision* of the *Jews*) declared that *Baptism* was sacred, or set apart by him unto this use, and *Christ* by his submission to it, owned it as sacred; and whereas, if a thing be sanctified already, or set apart unto a sacred use, to sanctifie it then is only *usurpare prout sanctitatem ejus decet, to use it sutably unto its holiness*; in which sense we are said to *sanctifie the Sabbath day*, &c. Christ by thus using the Baptism of *John* appointed *for the remission of sin*, did in this sense also sanctifie it, and by thus making use of it, he did encourage, saith *Epiphanius*, and provoke others to use it to that end.

'Ανακεφ. p. 153.

Q. 9. 'Why do you say after the Repetition of 'the Fourth Commandment, *Lord have mercy 'upon us; and incline our hearts to keep this Law.* 'Are you turned *Sabbatarians?*

Our

Our Prayer then to God preſcribed in the *Liturgy*, is not to beſeech him to encline our hearts to keep this Law, *according to the ſpecial form and circumſtance of time there ſpoken of*, viz. the ſeventh day from the Creation, but in ſuch a manner as is agreeable to the ſtate of the *Goſpel*. 1. By duly conſidering of, and bringing to our remembrance the great and glorious works of God performed for the good of men, *viz.* of creation, redemption, the paſſion, reſurrection and exaltation of our Lord, which are actions no leſs conſiderable to us both in reſpect of glory due to God, and benefit accruing to us, than was the creation formerly to the *Jews*. 2. That upon the *Lords Day*, and all other days appointed for publick Aſſemblies to worſhip *God* and *Chriſt*, and to hear his holy word, and receive his Sacraments, we may by the aſſiſtance of Divine Grace be enabled devoutly, reverently and holily to engage in thoſe duties, to the Glory of God, and the edification of our ſelves in faith and true obedience. *Anſwer.*

'What mean you by theſe words in the 'office of Matrimony, *with this Ring I thee 'wed?* were they not man and wife, and there- 'fore wedded before? what by this phraſe, '*with my body I thee worſhip*? is not the man 'the head of the woman, and ſo not to uſe 'any ſign, which may import ſubjection to 'her as that of worſhip doth? what laſtly 'by thoſe words, *with all my worldly goods I 'thee endow?* will you leave nothing for their 'Children? *Q.* 10.

1. This phraſe, *with this Ring I thee wed*, doth not import that they were not man and wife before, but only is a declaration of the fact, *Anſwer.*

fact, as is apparent from the following words, *Foraſmuch as N. and N. have conſented together in holy wedlock, and have declared the ſame by giving and receiving a Ring*, &c.

2*ly*, That phraſe, *with my body I thee worſhip*, may have theſe three ſenſes: 1. I give unto thee honour according as Gods Law requires in theſe words, *husbands live with your wives according to knowledge, giving honour to the wife*, 1 Pet. 3. 7. Or, 2*ly*, I vouchſafe thee the honour of my Body, *i. e.* I deem thee worthy of the honour belonging to my perſon, as Mr. *Selden* doth explain the words. Or, 3*ly*, I promiſe to thee due benevolence, as *H. L'Eſtrange* ſaith this old word imports, and ſo it is only a promiſe to obey St *Pauls* command, 1 *Cor.* 7. 2.

Uxor Hebr. l. 2. c. 27.

3*ly*, This phraſe, *with all my worldly goods I thee endow*, bears this ſenſe, *I promiſe thee a ſhare in all my wealth, and give thee right and liberty to uſe it as there is occaſion.* But then the Husband being dead, the Wife according to the common Law of *England* cannot lay claim unto the whole, but only to *the thirds* of her deceaſed Husbands eſtate, if he leave any Children or others who have right to any part of his inheritance.

Other things have been ſcrupled in the office for the *viſitation of the ſick, the form of burial*, and of *commination*; but ſince the *Churches* conſtitutions, do not oblige the Laity to uſe, or to be preſent at them, I wave the conſideration of them, and beſeeching God to give a bleſſing to what I have written, and make it ſucceſsful to the deſired end, and to pardon the errors I may unwittingly have committed in it, I humbly ſubmit it to my ever honoured Superiours, and ſo conclude.

FINIS.

1673